Vol. XIX JANUARY 1943 No. 1

THE GLAD TIDINGS

Estimates for 1943

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Golden Gloves Family

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XIX TORONTO, JANUARY 1943 No. 1

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Undertaking New Work

IN answer to an appeal to the Women's Missionary Society for a deaconess to work in the Presbytery of Westminster, the Council Executive has appointed Miss Chrissie Diffin, who has been at her home in Vancouver on leave of absence, to work in Greater Vancouver. For three months she will give part-time service.

Miss Dorothy Douglas, not being able at present to go to British Guiana, has been appointed to work in Brantford. She will do part-time work, under the Presbytery of Paris, in Knox Church, and carry on interdenominational work among the young women in war industries and the wives and families of soldiers, under the Co-operating Committee for Christian Service in Camp and War-Production Communities. Miss Douglas is entering upon her new duties at the beginning of January.

Extra Grant for Work in China

BECAUSE of the needs of the work of the Church of Christ in China and the increased cost of carrying it on, the Co-operating Churches and Societies have been asked for larger grants. This means an extra grant of $466.66 from our Society, and the Council Executive agreed that this amount should be given from the provisional estimate for overseas work.

WE are indebted to Miss Christina Moffat for allowing us to publish the short talks she gave at the morning devotional services at the Council meeting. The first ''Meditation'' appears in this issue, and the others will follow in later numbers.

DR. T. WARDLAW TAYLOR has asked us to state that the two stanzas, ''The Web'', which we reprinted in our November number, formed part of a longer poem that was published in 1922 in *East and West*.

IT occasionally happens that a *Glad Tidings* parcel is returned to us by the postal authorities because they are unable to deliver it—sometimes the address has been torn off. Unless the Secretary who does not receive it notifies us we have no way of knowing to whom the parcel belongs. Two December parcels are still unclaimed. Would any Secretary not receiving her *Glad Tidings* within a reasonable time let us know, so that subscribers may not be deprived of their copies?

MRS. JAMES STEVENS of Brisbane, Australia, writing to advise us that she is now International Correspondent of the Queensland Presbyterian Women's Missionary Union, says:

''I have been receiving your publications regularly, in spite of war conditions. I find it of very great interest as do also the ladies of the P.W.M.U. to whom I make a monthly report culled from Australian and overseas magazines. . . . In these days of strain and anxiety it is indeed heartening to our Christian faith to be in touch with those of other lands and countries who hold similar faith and ideals, and feel with them that God will bring us through the darkness of War to the light of Peace, if we trust Him and try to do His will.

''I am sending under separate cover a brochure telling of the first fifty years' work of our Union, which I hope will be of interest. At our Jubilee celebration the women made an offering which amounted to £1,000. This represents a tremendous amount of sacrifice and one has to know our local conditions to appreciate it.''

One has only to look at a map of Australia, and note again the position of the State of Queensland in relation to the war area of the South Pacific to appreciate still more the efforts of the women in not only keeping up their regular missionary contributions, but also raising the special Jubilee offering.

At their Jubilee Thanksgiving service, as reported in *Ministering Women* (October 12) ''despite an alert which lasted forty minutes from 12.30 p.m., Ann Street Church, Brisbane, was filled to capacity shortly after the planned starting hour of 1.30 p.m.'' The only surviving minister who remembered the beginning of the Union in 1892 said: ''The Union started when interest in missionary work in the church was at its lowest. The Union's growth was not rapid, but it has been the greatest working force in the Church all these years. It has permeated churches and ministers with the missionary vision. This spirit will be needed more than ever in the future if our churches and the Christian faith are to survive.''

What One Young Woman Does

A FRIEND of Mrs. Burkwall, a young Chinese woman who is teaching at a school six miles from Chauvin, Alberta, has become very much interested in Sunday School work in Chauvin. Writing to thank Mrs. Burkwall for getting cards for them and to tell her about the Sunday School, she says:

''Sunday School has gone so well. The first week I was there, there were only eight, the second week there were thirty, with many promises of more. (Now there are forty-six in the Sunday School.) It's wonderful! We are now planning a Christmas concert and all the children are so delighted about it. They've all promised to come to Sunday School, before and after Christmas, from now on. Last Sunday two of us made books for the children to mount their cards in. The Editor of the *Chronicle* and printer let us have full run of things at the *Chronicle* office. When we went over to thank him, he offered to print a text in gold for us on each book! Everyone is so willing to help us.

''We're planning a tree. We had no treats for the kiddies, as the funds are in minus quantities; but the Ladies' Aid are going to provide the treats.

''I had twelve in my class. There were three other classes. Mine ranged from four to eight years. I taught them the hymn, 'Jesus Loves Me', and gave them each a question about Jesus for which they were to find the answers and report next week. Everyone is so sure their question is the most important by far! I put each younger child under an older one and the older ones think the little ones belong to them. They're so proud of the fact they're given some responsibility. It makes me so happy when they show such enthusiasm. So many of them had never come to Sunday School before.

''School is coming along very well. The children have started their Christmas enterprise. Right now we've taken a trip from Chauvin to Jerusalem and made a big map of the Holy Land. The children love enterprise work, and so do I.''

W. M. S. Estimates for 1943

By Mrs. Daniel Strachan

ONCE again the estimates for 1943 are before our readers, as passed by the Council. The total estimate remains the same, the policy being not to increase it at the present time. It is indeed fortunate for the Women's Missionary Society that it has reserve funds available to supplement and extend both the work of the Church and the Women's Missionary Society.

Perhaps we might call attention first to the fact that the salaries of our deaconesses have been raised to $1200. This increase also extends to salaries of the Superintendents of Chinese work. New deaconesses coming on the staff serve for a year at $1000. The Council was not only unanimous but happy to pass this, as it was increasingly evident that the present salary was inadequate.

In Vancouver provision is made for a third worker for the Chinese as the work has increased and is now too much for two workers.

In the Indian Department, while our estimate is $7,965, this by no means represents all that is spent. A very large sum from the Government per capita grant goes through the Women's Missionary Society to this work.

In the Deaconess Department there are changes. Miss Marjorie MacKay, formerly in the Birtle Residential School, is now at work helping build up a new congregation in Toronto. Miss Isabel Taylor (Formosa) will on completion of her course take up nursery school work under the Government committee, her salary paid by the Women's Missionary Society. This is part of our war services work and explains the increase in the number of deaconesses in Toronto. Miss Irvine goes to the Presbytery of Winnipeg, thus releasing Miss Hazel Macdonald for a new field in Calgary Presbytery, with headquarters at Lethbridge. In this department is an estimate for two new deaconesses, only awaiting the securing of the deaconesses.

The Huntingdon Residence is now closed and, as promised to Quebec Provincial Society, the estimate is left for work in the Province of Quebec.

An estimate for $750 is also included for extension of National work. This is according to our policy that, while so much of the overseas work is closed, work at home would be extended.

Overseas we are trying to hold what we have, but not much extension work is possible. Cost of living is rising and so in both fields in India a living allowance has been given. Similarly, because of increased prices, Miss Gibbs' salary in Yunnan is raised to $1200. As yet there is no prospect of the estimate for British Guiana being used, as travelling privileges cannot be secured for our missionaries. Grants can, however, be sent for the work.

Again we include a $5000 provisional estimate for overseas work. It is splendid to have this and during the year our women will learn what has been drawn from it from time to time.

Special attention is called to the estimate, under Organization, for camp work, and conferences. Feeling the importance of this and knowing the success of last year's camps, the Council doubled the estimate for 1943.

Please read carefully the amounts given under Grants and towards Christian Literature. They surely make fine reading.

The Council agreed that no Council Meeting should be held in 1943, hence no estimate.

This then makes our estimate $145,000 for 1943. Where will it go? To nearly every country of the world now open to Christian work. In Canada, to Chinese, Indian, French, Hungarian and Ukrainian work; to deaconess work in city, prairie and pioneer fields; to children's work, girls' work, Young Women's work, adult work, camp work; to Christian Literature for the Chinese and Ukrainians; to sending of libraries, lantern slides, Bibles, hymn books, supplies; to the Missionary and Deaconess Training School, the School of Missions, the Chaplaincy Services, and the federated fees. And Overseas, to two fields in India and, also in India, to Moslem work, village uplift work, through Miss Buchanan, Ludhiana Medical College, St. Christopher's Training College and, through grants, to Christian Literature; to Free China, through support of the work and a very considerable grant to various Christian Literature projects; to British Guiana, for Christian literature and help for Biblewomen, and we hope, through the support of two missionaries; to Latin America through a grant for Christian Literature; to Africa, through grants to Orphaned Missions and grants for literature for Ethiopia and the African troops; to Orphaned Missions; to England, Ireland, Scotland, in grants to bombed churches and grants to European ministers in Britain, and to the British and Foreign Bible Society.

The Council sends out these estimates with hearts full of thanksgiving that to our Presbyterian women has been given even this share in building up the work of Christian World Missions and ushering in the Kingdom of God.

What is This Coming Year?

It is a door by which we reach new fields
Of service for our God and fellow men:
    A door by which we can explore
    Wide spheres of usefulness our world to bless:
And reap the sheaves God's word of witness yields.

—*William Olney.*

W.M.S. ESTIMATES FOR 1943

NATIONAL MISSIONS

HOSPITALS

Hugh Waddell Memorial Hospital, Canora, Sask.—

Superintendent's Salary	$1,200.00	
Assistant Superintendent, Salary	900.00	
Book-keeper, Salary	660.00	
Contingency	500.00	
		$3,260.00

Weirdale Nursing Home, Weirdale, Sask.—

Superintendent's Salary	$1,000.00	
Two Ward Helpers	480.00	
Relief Nurse	100.00	
Expenses	700.00	
		$2,280.00

Rocky Mountain House Hospital, Rocky Mountain House, Alberta—

Superintendent's Salary	$1,200.00	
Nurses' Salaries	1,600.00	
		$2,800.00
		$8,340.00

CHINESE IN CANADA

Montreal, Que.—

Miss Alma Burdick, Salary	$1,200.00	
Expenses	110.00	
Mrs. G. P. Louie, Salary	960.00	
Kindergarten Expenses and Supplies	70.00	
Daily Vacation Bible School	25.00	
W.M.S. Share of conduct of Mission	200.00	
		$2,565.00

Toronto, Ont.—

Miss Fay McTavish, Salary	$1,200.00	
Expenses for operating car	250.00	
Miss Pansy Yeung, Salary	775.00	
Expenses	27.50	
Kindergarten Expenses and Supplies	140.00	
Rent of Y.M.C.I.	400.00	
Daily Vacation Bible School	20.00	
Mrs. W. F. Adams, Anglo-Chinese Work (part time)	350.00	
Expenses	55.00	
		$3,217.50

Vancouver, B.C.—

Miss Ruth Yeandle, Salary	$1,200.00	
Expenses	110.00	
Miss Susan Yeung, Salary	775.00	
Expenses	55.00	
Miss Isabel Bennett, Salary (11 months)	660.00	
Expenses	100.00	

Kindergarten Expenses and Supplies	140.00	
Rent paid to Chinese Presbyterian Church	200.00	
		$3,240.00

Victoria, B.C.—

Miss Gertrude Scott, Salary	$1,200.00	
Expenses	55.00	
Miss Grace Lee, Salary	840.00	
Expenses and Supplies	25.00	
		$2,120.00
Department Contingency		275.00
		$11,417.50

PRESBYTERIAN RESIDENCE

Saskatoon, Sask.—

Superintendent's Salary	$900.00	
Contingency	300.00	
		$1,200.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Man.—

Principal's Salary	$1,350.00	
Matron's Salary	500.00	
Two Teachers' Salaries	1,400.00	
Taxes on Farm	65.00	
		$3,315.00

Mistawasis, Sask.—

Teacher's Salary paid by Government		
Maintenance and Fuel	$300.00	
Board of Children	150.00	
		$450.00

Cecilia Jeffrey Indian School, Kenora, Ont.—

Principal's Salary	$1,350.00	
Matron's Salary	500.00	
Three Teachers' Salaries	2,350.00	
		$4,200.00
		$7,965.00

DEACONESS DEPARTMENT

Toronto, Ont.—

Mrs. S. Gillespie, Salary	$1,200.00	
Expenses	150.00	
Mrs. C. Steinmetz, Salary (part time)	600.00	
Expenses	57.50	
Mrs. M. Fesenko, Salary (part time)	600.00	
Expenses	57.50	
Miss Isabel Taylor, Salary	1,200.00	
Miss Marjorie MacKay, Salary	1,200.00	
Expenses	55.00	
		$5,120.00

Hamilton, Ont.—

Miss M. Allan, Salary	$1,200.00	
Expenses	110.00	
		$1,310.00

Belleville, Ont.—		
Miss Shirley Scott, Salary	$1,200.00	
To be paid by St. Andrew's Church, Belleville	535.00	
	665.00	
Expenses	110.00	$775.00
Montreal, Que.		
Miss Iris Munro, Salary	$1,200.00	
Expenses	110.00	$1,310.00
Miss Helen Ross, Deaconess for Extension Work	$1,200.00	
Expenses	110.00	$1,310.00
Val d'Or, Que.—		
Miss Lily Macarthur, Salary	$1,200.00	
Expenses	200.00	$1,400.00
Winnipeg, Man.—		
Miss Grace Irvine, Salary	$1,200.00	
Expenses	250.00	$1,450.00
Regina, Sask.—		
Miss Margaret Ramsay, Salary	$1,200.00	
Expenses	110.00	$1,310.00
Saskatoon, Sask.—		
Miss Mary Anderson, Salary	$1,200.00	
Expenses	110.00	$1,310.00
Prince Albert, Sask.—		
.... Salary (nine months)	$750.00	
Expenses	250.00	$1,000.00
Edmonton, Alta.—		
Miss Mabel Booth, Salary	$1,200.00	
Expenses	110.00	$1,310.00
Rocky Mountain House, Alta.—		
Miss Ruby Walker, Salary	$1,200.00	
Expenses	250.00	$1,450.00
Calgary Presbytery, Alta.—		
Miss Hazel Macdonald, Salary	$1,200.00	
Expenses	250.00	$1,450.00
Victoria, B.C.—		
Miss Isabel Scott, Salary	$1,200.00	
To be paid by St. Andrew's Church, Victoria	400.00	
	800.00	
Expenses	110.00	$910.00

Two new Deaconesses, Salaries and Expenses			$2,220.00
Car depreciation			250.00
Department Contingency			600.00
			$24,485.00
French Work in Montreal—			
Miss A. Ippersiel, Salary		$850.00	
Expenses		110.00	
			$ 960.00
Work in the Province of Quebec			1,000.00
Extension of National Work			750.00
Insurance			323.00

SUPPLIES

Department Expenditure	$1,500.00
TOTAL OF NATIONAL MISSIONS	$57,940.50

OVERSEAS MISSIONS

INDIA

Bhil Field

Salaries—			
Miss Isabel McConnell	$1,000.00		
Miss Marion Williamson	1,000.00		
Miss Ellen Douglas	1,000.00		
Miss Bessie M. MacMurchy	1,000.00		
Miss Mary Sherrick	934.00		
Miss Margaret Kennedy	800.00		
Miss Beatrice Scott	800.00		
		$6,534.00	
Increased living allowances		350.00	
Vacation allowances		525.00	
Language Study		360.00	
Evangelistic		1,497.00	
Educational		4,714.00	
Medical		4,500.00	
Miscellaneous		940.00	
			$19,420.00

Jhansi Field

Salaries—			
Miss Irene Stringer	$1,000.00		
Miss A. Whatling	1,000.00		
Dr. Elizabeth Thurrott	1,000.00		
Miss E. M. Magee	900.00		
		$3,900.00	
Increased living allowances		200.00	
Vacation allowances		300.00	
Evangelistic		2,384.00	
Educational		5,582.00	
Medical		1,195.00	
Orphanage		800.00	
Miscellaneous		706.00	
			$15,067.00
TOTAL FOR INDIA			$34,487.00

CHINA

Yunnan Province

Miss H. Gibbs, Salary	$1,200.00	
Expenses	1,000.00	
General Work	2,500.00	
		$4,700.00

BRITISH GUIANA

Salaries (two missionaries)	$2,000.00	
Provisional estimate	1,500.00	
Allowance for Mrs. Dickson and Mrs. Mackay	400.00	
		$3,900.00
Provisional Estimate for Overseas Work		$5,000.00
TOTAL FOR OVERSEAS MISSIONS		**$48,087.00**

PUBLICATIONS

Literature and Glad Tidings

Salaries (five)	$6,200.00	
Office Rent (part)	1,020.00	
Mission Band Leaders' Corner	90.00	
Mimeographing	110.00	
Free Leaflets	325.00	
Free Literature	425.00	
Annual Report	1,450.00	
Departmental Tabulated Forms	215.00	
		$9,835.00

ORGANIZATION

Miss L. K. Pelton, General Secretary, Salary	$1,800.00	
Railway Fares	200.00	
Miss T. Negoro, Young Women's Secretary, Salary	1,300.00	
Railway Fares	100.00	
Miss Frieda Matthews, Field Secretary	1,500.00	
Railway Fares	350.00	
Miss Ada Adams, Mission Band Worker	1,500.00	
Railway Fares	300.00	
Miss Margaret Webster, Girls' Work Secretary (part salary)	900.00	
Expenses	225.00	
Camp Work and Conferences	1,000.00	
Grants to Provincials	700.00	
		$9,875.00

CANDIDATES

Department Expenditure	$100.00

LANTERN SLIDES

Department Expenditure	$200.00

LIFE MEMBERSHIP

Department Expenditure	$200.00

GRANTS

Orphaned Missions	$4,000.00	
Relief of European Churches	250.00	
British and Foreign Bible Society	300.00	
Federated Fees:		
Foreign Missions Conference	300.00	
Foreign Missions Conference Committees:		
India Committee	50.00	
East Asia Committee	50.00	
Christian Medical Council for Overseas Work	50.00	
Women's Consultative Committee	50.00	
Women's International Union	2.50	
League of Nations	10.00	
Canadian School of Missions	425.00	
Grant to Missionary and Deaconess Training School	100.00	
Lecturers, Missionary and Deaconess Training School	300.00	
Bursaries for Missionary and Deaconess Training School	400.00	
Refresher Courses for two Deaconesses	300.00	
National Christian Council, India	75.00	
Miss Ruth Buchanan, India	500.00	
Ludhiana Medical College	50.00	
St. Christopher's Training College	200.00	
Mr. Wilfred Smith, Moslem Work	100.00	
		$7,512.50

STUDENT

Contribution to Budget of the Missionary Committee of the Student Christian Movement	$100.00	
Subscription to Student Magazines and Incidentals	10.00	
		$110.00

CHRISTIAN LITERATURE

Chinese Literature for Saskatchewan	$ 50.00	
Committee on Christian Literature for Women and Children	300.00	
Ukrainian Literature (*Evangelical Truth*)	400.00	
Christian Literature for British Guiana	120.00	
Christian Literature for India, through the National Christian Council, India	100.00	
Unallocated amount	750.00	
		$1,720.00

ADMINISTRATION

Salaries	$2,900.00	
Rent (part)	1,320.00	
Auditing	250.00	
General Expense	1,400.00	
Exchange	1,000.00	
Deputation, including delegation to Provincials	2,000.00	
		$8,870.00
General Contingency		$ 550.00

SUMMARY

National Missions	$57,940.50
Overseas Missions	48,087.00
Publications	9,835.00
Organization	9,875.00
Candidates	100.00
Lantern Slides	200.00
Life Membership	200.00
Grants	7,512.50
Student	110.00
Christian Literature	1,720.00
Administration	8,870.00
General Contingency	550.00
	$145,000.00

Two English Congregations Share Gift

The Rev. W. T. Elmslie, General Secretary, Presbyterian Church of England, writes to Mrs. Strachan regarding the Society's gift of $250.

I THINK that you might like to know how we have used the most generous donation of $250 which you sent to me a year ago for use of Presbyterian Churches which have suffered bombing in England. We decided finally to divide it equally between two congregations, both of which have suffered very severely. The first is in Bootle, Liverpool—consisting of the remains of two congregations in that large area which have been worshipping together since the blitz. The buildings of St. Paul's were entirely destroyed; Trinity's Church was badly damaged and rendered quite unusable. Most members of these congregations were scattered; the remnants, however, have been using a hall belonging to Trinity that is fortunately undamaged. They have had a very hard struggle and this gift has given them new courage. We are hopeful that before long the present membership may build up a new united congregation of considerable strength.

The other congregation is that of Walthamstow in London. Here again the hall has been completely destroyed and most of the Church rendered quite unusable; a portion of it however, under one of the galleries, has been made safe and really quite presentable; and the remnants of the congregation who are still residing in the area are most bravely carrying on.

I have myself visited both these congregations and have been impressed by the excellent work that they are doing under extremely difficult and discouraging conditions. Both ask that their very warmest thanks should be sent to your Women's Missionary Society for gifts which have given them new heart and have been a most encouraging token of the sympathy and practical helpfulness of our Sister Church in Canada.

War Services

The Council made a new departure in accepting a recommendation that $5000 of the money now on hand be set aside at once for a War Services fund, which is appended. It should be clearly understood that this has no part in the estimates for Provincials. Two charges are already made against this amount. These are distinctly war services, viz Aid to British Churches and a grant to the Chaplaincy Services. Further grants for other purposes will be given from time to time and announced through the *Glad Tidings.*

Estimate for War Services		$5,000
Chaplaincy Services	$ 500	
Aid to British Churches	600	
Unallocated amount	3,900	
		$5,000

—*(Mrs. D.) Helen M. Strachan.*

Dr. Mott Finds Grounds for Hope

THE Inter-Church Missionary Conferences held in the Maritimes the latter part of October under the auspices of the Anglican, Baptist, United Church and Presbyterian Mission Boards were followed a month later by a conference in Ottawa. There, too, Dr. John R. Mott was the principal speaker, the Secretaries being in charge of the general sessions and speaking more particularly of missionary work from the point of view of the Canadian Churches.

Chairman of the International Missionary Council until the end of 1941 and now its Honorary Chairman, and Vice-President of the Provisional World Council of Churches, Dr. Mott has for over fifty years travelled about the world almost constantly, visiting eighty-three countries. From this long study and observation of the Christian Movement he is able to speak with authority on what concerns the world Church or world missions.

At the dinner meeting at the Chateau Laurier with which the Ottawa conference closed, Dr. Mott, introduced by Hon. J. L. Ralston, Minister of National Defence, as ''Vice-President of the provisional committee of the Board of Christian strategy and Chief of Staff of combined operations on a world front arrayed against evil in the defence of good,'' told his audience that ''taking the long view both forward and backward'', in spite of many reasons for grave concern he found grounds for hope in the present world situation.

There was first of all, he said, the remarkable fact that discerning men the world over, to an extent never before experienced, were seriously alarmed at the world outlook. This he took as an encouraging sign—''A man who is genuinely alarmed is awake, is alert—eager for fresh light . . . and ready to follow the light.'' Then there are to-day twenty voices and pens speaking and writing to promote better understanding, goodwill and co-operation among the nations and races of mankind to one at the corresponding period of the first world war. In many more universities, too, there are chairs of international relations, and some 500 international societies exist whose aim is ''to establish helpful contacts between nations and peoples''—almost all of these have come into existence, Dr. Mott said, since he began his travels among the nations—making ''a veritable network of friendly co-operative international organizations and contacts''. Then there has been the great work of the League of Nations, which he described as ''the most beneficent institution of modern times''. Referring to the International Labour Office, Dr. Mott said: ''Had the League done nothing more than ensure the launching and backing of this remarkable agency, it would have fully justified its existence''—as by the contribution it has made in fostering the World Court. Of great significance, too, was the coming together of peoples of different faiths as in the ''Parliament of Religion'' held in London shortly before the outbreak of the present war, ''to discuss what they could do singly and collectively to bring about peace and goodwill among men throughout the world.''

What is the secret of entering into the satisfying heritage made possible by our hope and faith, Dr. Mott asked. First, the war must be won. Then, at all costs, we must ''hold on to the League of Nations, or what is tantamount to it, and improve it. Like all other human institutions the League is subject to development. We have had wars for over 4,000 years; we have had the League for less than a quarter of a century. It surely is not a fair deal to abandon it with such an inadequate testing and modification in the light of experience. An infinite amount of priceless spade work entered into its foundation and must not be lost.''

We must also conserve the great values of international law, Dr. Mott declared. It might be well to overhaul the peace societies of the world, scrapping some because of what they have not done. A resolute attempt should be made to solve the problem of the ''haves'' and ''have-nots''. Still more fundamental is the need for ''a world-wide, intensive, unwearying educational campaign'', beginning with childhood and continuing through the years of boyhood and girlhood and the period of young manhood and young womanhood, and not ceasing even with manhood and womanhood. ''Develop a generation with international minds, hearts and will'', the speaker said.

Then, in conclusion: ''My deepest conviction is that Jesus Christ and Jesus Christ only can make this world a safe place, and flood it with goodwill. He has enunciated certain unerring guiding principles, which, if applied, will accomplish this wonder work. His teachings make clear that inequalities among nations are not intended for exploitation or domination, but for level justice, yes more, to ensure service, especially by the strong on behalf of the weak. He has also made plain that the nations and races were designed to be members one of another. . . . Christ also taught the Golden Rule, which is as applicable between nations as between individuals. Moreover, Christ not only laid down principles and rules but also proclaimed a commandment—the most revolutionary word ever spoken, the commandment of love. In three words, which are free from all ambiguity, He enforced this great triumphant requirement: First, ''Love one another'', secondly, ''Thou shalt love thy neighbour as thyself''; and lastly ''Love your enemies''. You might gather up all of the convincing and authoritative words of this world's greatest Teacher in his marvellous teaching of the Kingdom of God; that is, that He came to usher in a world-wide, universal spiritual reign.''

(From the text of Dr. Mott's address published in *The Evening Citizen,* Ottawa.)

In Chengtu

From Miss Helena Gibbs (September 25th):

I HAVE been waiting to hear from Yunnan and to see, when the C.C.C. (Church of Christ in China) people here return from their summer holidays, what the fall work would be.

The summer was here almost when I arrived in Chengtu and most of the missionaries working here already had summer plans made. At first I thought of spending the summer at language study as there is a school here for language work but found I was too late to join, as the school goes to the hills and living accommodation was a problem. As you know, the C.C.C. office is here and so at the request of Mr. Djang, the Executive Secretary, I offered to relieve him for the month of August, taking over the English correspondence and generally taking charge while he was in Chungking. The month of July I took as a holiday, with language study for two hours a day. Chengtu is certainly a very hot place in the summer. This was the warmest summer I have experienced in China. It is the humidity here that makes it so unbearable. The city is on a plain, a paddy field plain, and has a much lower altitude than Kunming. Mosquitoes abound, and enormous ones they are, too, but the Chinese here are very careful about nets. I have been very well ever since coming back. I do feel that God's protecting care has been very real. There is so much disease and sickness in a climate like this, and under war-time conditions. I was glad to be able to get injections for cholera and typhoid here at the U.C.C. hospital. Medicines and drugs are very expensive and very scarce. Even just a common thing like soda bicarbonate is $1.00 gold for 4 ounces. The prices are fantastic in every line. In my hurried exit from Kunming I left behind a basin, just a common enamel one, but when I came to price them here I couldn't believe my ears—$13.00 gold. We have stopped gasping at prices because there just isn't any limit. I am doing very well, managing nicely and not going without any necessary thing.

72 Fang Cheng Kai, Chengtu, China,
September 25th, 1942.

Outdoor Meetings in British Guiana

–From Mrs. James Dickson, New Amsterdam, 27th November:

I DON'T know whether you have heard I had taken on a colporteur-evangelist in connection with my distribution of Christian literature. He is a very able man and a very effective evangelist. Mr. Dickson thinks he is something like Moody because he is simple and sincere and yet terribly in earnest and absolutely informal.

I went to the first of our scheduled meetings, which was at Skeldon, a huge plantation fifty miles up the Coast. I had sent word that I hoped and expected that all our Happy Workers would be present to help with the singing. They came, and we had a great crowd under the trees by the roadside that night. Since then we have had several meetings each week, all outdoor evangelistic meetings, and if there is a Happy Workers' group anywhere near they are there to help. At one place the Happy Workers hired a bus in order to go to another meeting quite far from their district. In this past month we have reached at least two thousand East Indians who would not have heard the Gospel otherwise. So far, we have only had one meeting at each place, as I was trying to cover all Berbice before their Harvest Services. We were out to harvest souls, not money. But I mean to go back and hold a series of meetings, perhaps for three nights outside and one inside the church in each place. Then we will have more decisions. The East Indian is an intelligent person and does not make an important decision, such as embracing Christianity, without being fully persuaded. We had one real convert and many near-converts; I want to go back now and do the more intensive work.

Mr. Dickson and all the catechists approve very highly of this work; they say it has awakened the whole field, for everywhere we go the catechist has to co-operate and thus he loses his fear of facing a non-Christian crowd and presenting the Gospel. I feel that it is a splendid training for the Happy Workers, too. The Happy Workers cannot support the expenses of the evangelist as most of them have desperate and real needs of their own churches to meet. In one place they are renovating a church, in another they are building, in still another they are helping to pay a debt on the church, etc. . . . We have 22 preaching stations in Berbice. If I could have him for even another two or three months it would be a great help. . . . We have nine or ten Happy Workers' groups that meet in the late afternoon and I meet with them each once a month. And I managed to attend ten of the outdoor evangelistic services. My husband was only able to attend two. He has 13 primary schools (70 teachers to supervise), 22 preaching stations, 2 high schools, and the college. He must visit all of these every month, and yet the evangelistic work is crying out to be done and the harvest stands waiting. That is why we need this evangelist,—he is the best possible answer to this need. He would be a ''helper'' for both of us in one way, that is, he would carry on the evangelistic work in fields where we are too busy to go.

♣ ♣ ♣ ♣

From another letter—

We have been having evening out-door evangelistic meetings all over our Berbice district lately, and often I have wished that you could just ''look in'' at the scenes, for it is wild and picturesque. The country places are very black at night now, for the people have little or no kerosene even for their lamps, and so they come crowding around our light eagerly when they see it and hear the singing. But to stand before these great crowds of Hindu men and women (mostly men), and Mohammedans, all tall, dark men with impassive faces, listening but giving few signs of encouragement, and to plead with them under the stars to believe in God, to repent of their sins, and to accept Christ as their Saviour, makes it seem as if we had gone back two thousand years to apostolic times when the first Christians were won in this very way. Sometimes our songs and words seem to pass over them as lightly as the wind we hear in the age-old trees around us, or in the palm trees rustling near by, but often we see visible results in the changed expressions of the faces near us, and sometimes we are thrilled by the knowledge that the Holy Spirit has been working in their hearts when a man suddenly says, ''Please pray for me.'' For these stern hearts do repent and some of these men and women come forward and become earnest Christians, as eager to win others as they were once set against it.

The other night we were far up the Coast in a very lonely village. Miss Martin and Marilyn and I were the only white people present, and our group of Christians was very small. The group we faced was large, several hundred people. . . . One face, especially, seemed to stand out. . . . And so when I spoke, although I did not gaze at him, I was really speaking to that man, for I thought to myself, ''If I can win this one, then surely the others will have heard something to move their hearts, too.'' He came finally to slip through the crowd and sit on the grass in front of us, and when the last hymn was sung and the last prayer said, just before the people scattered off to their homes in the darkness, I looked at him again and his face was thoughtful, and his eyes were different, too. He did not accept Christ that night, but I think there were new thoughts put into his heart, and we will go back, and back again, until we win some of these people for Christ.

At another evening out-door meeting, the people were mostly fishermen and their wives, all humble folk. The men had ''closed'' faces, but they had also that frank, open look of those who live much on the sea, as if the winds and sun and sea had kept them clean of pettiness and greed and selfishness and all the little sins of people who live and work too crowded together. It was easier to talk to these people. We could say, ''When Jesus was here, He said, 'God is like a Father', etc.,'' and it seemed as if that time was only yesterday.

In a letter published in *The Presbyterian Message* Miss Thelma Martin of New Amsterdam, British Guiana, writes (September 28th, 1942).

LAST Monday Mrs. Dickson and I drove some forty odd miles up the Coast to visit four new groups she organized while holidaying in that district. I was disappointed, though, as I had to miss two meetings in order to look after some school business, but Mrs. Dickson was so happy to report of their interest and plans for the future. The fourth meeting we had made me feel rather sad for a few days. I think we had about thirty women at it, but very few were Christian; it was a wonderful opportunity to bring to them just a little of the Light of the World, but as we talked to them their faces simply haunted you. I came away feeling how very true, ''The fields are white unto the harvest, but the labourers indeed are few.'' The gasoline situation is very serious here, and travelling is almost impossible; the little one can see of these people does not give one a chance to do very much more than brush the surface. I am asking that you pray that the way will open up for more workers and that more and more women will be brought into the radiance of that Light.

I am sorry to report that one of our little Deaconesses-in-training found it impossible to return after the vacation, but we accepted another very fine girl from a village just outside of New Amsterdam. She was the President of the Happy Workers at Bohemia and is very well suited for the course. It will mean so much to the women's work when these girls complete their studies and can go out into the districts and carry on these meetings.

We are into our hot season now and if the weather keeps dry for a few more weeks the rice harvest will be very plentiful. We had a long rainy season which seriously affected some of the ground vegetables, but the rice is most important. The last two months we had a flour shortage in the Colony which meant we were without bread a good bit of the time; however, that is over now, and we had lovely fresh bread over the weekend. We didn't suffer, though; there are many things one can substitute for bread, and it is more important that lives be spared than that luxuries be brought us.

We prayed for courage on the threshold of the year,
For fiercely blew the chilling, piercing winds of fear;
We felt a gentle Hand upon our shoulder laid—
A soft Voice whispered, ''I am here. Be not afraid.
This shield I leave Thee, 'twill be thy protection sure—
Love conquers Hate, Right will prevail and Truth endure.''
The shield was Faith, the sword His Word.
Unvanquished we
Go forth upon the quest for Him and Liberty.

—Amy L. Ratz, in *The Link and Visitor.*

Establishing the Kingdom of God

THE watchword of Christ's Gospel is ''The Kingdom of God''. Christ came to establish that Kingdom.

The term was not new. It was the slogan of Jewish nationalism, but with the Jews the emphasis was placed on kingdom, very little on God. The burden of John the Baptist's preaching was ''Repent for the kingdom of heaven is at hand''; and when Christ began His public ministry His subject was ''The time is fulfilled, the kingdom of heaven is at hand.'' Christ took that familiar term and made it central in His Gospel, giving it new meaning, and by its use introducing a new world with the least possible shock to old associations.

According to Christ what did it mean? It meant the highest form of dominion possible—the reign of Divine love over human hearts believing in that love and constrained to yield to its rule. As Christ presented it, it was very lofty in nature, yet accessible to all, the poor, the hungry, the social outcast,—not to them exclusively, but to them very specially because they were most likely to welcome its blessings. Christ described it as the hidden treasure, or the precious pearl for which all else should be gladly exchanged. The Kingdom of God was infinitely worth seeking.

The principal characteristic of the Kingdom was that it was spiritual —inward in the heart of man—and as a natural outcome would result in human society being organized according to the will of God.

How was it to be established? We notice that Christ's method of bringing in the Kingdom differed greatly from John the Baptist's. The Baptist had proclaimed the approach of One who with fan in hand would separate the wheat from the chaff and burn up the chaff with unquenchable fire, One whose axe was already laid to the root of the tree. But a day came when John the Baptist doubted whether Christ were, after all, the One he had looked for. There was no axe nor fan in His hand. There were no reports of great deeds of judgement. No, Christ did not adopt as His insignia the axe and the fan. He chose instead a Cross. His way was not the way of judgement alone, but of mercy: not of reform, but regeneration. His way was the vital force of a new life silently working, influencing and changing surely to the Kingdom of God.

To ardent reformers Christ's way seems slow. Christianity has sometimes been tempted to use worldly methods, to lean on the arm of flesh, forgetting that the indwelling spirit of the Master is the only generative force that can produce the conquering power. Let us remember also that God never forces, never coerces, but just as surely His purposes never fail. The Kingdom of God will be established but never by force except the compulsion of His love. That is God's way, and if men are slow to believe in and be ruled by that love, then slow shall be the establishment of His Kingdom. —*Christina Moffat.*

Prayer

OUR gracious, loving Heavenly Father, our hearts are full of love and gratitude to Thee for the many blessings we received from Thy gracious Hand during the year just past, a year in which we lived in peace and security and plenty, while in a great part of the world millions of people suffered untold misery, fear, and privation. How richly we have been blessed! And now, our Father, as we enter a new year, we go out into the darkness of the unknown putting our hands into Thy Hand, knowing that ''that shall be to us better than light and safer than the known way,'' for Thou wilt guide us.

We pray most earnestly, our Father, that this coming year may bring relief to many oppressed people, that peace may come to the earth once again and that the better world for which we as Christian people long may be realized. Help us to realize that it can come only if each one of us does his or her part, that if the wonderful teachings of the Sermon on the Mount are to become the ways of the better life, it means that every one professing Christ must let his or her light shine more brightly in this world so full of sin and sorrow, that we must put away all selfish motives, all racial prejudices, and with a wider vision of the world's needs find joy and peace in spreading Thy Gospel and in spending our lives in Thy service.

Bless, we pray Thee, all our missionaries whether at home or in other lands. May those who have had to come home from distant lands be the means of deepening the missionary spirit here. May those who are in dangerous places be protected from harm and be blessed in their service of bringing comfort to stricken people. Bless, we pray Thee, Miss Gibbs, our missionary in war-torn China, and those in India who are still carrying on. We thank Thee, O God, that we have so many Christian leaders in our allied countries and in our armies. May their influence be very great and far-reaching. Change the hearts of our enemies, our Father. May we so act in this war that they may see that Christianity stands for all that is true and noble and that force and cruelty are the fruits of the denial of Christ and His teachings. When the war is over and the doors open to us again, may we be willing and ready, full of enthusiasm and longing to spread Thy Gospel of love. May we be ready with our gifts, our talents and our prayers, to help conquer the world for Christ. We ask it in Christ's Name. Amen.

Summer Activities of a Junior League of Nations

THE Val d'Or Daily Vacation School last summer was really a graded Mission Band meeting five days a week. Sixty or more children attended. As these ranged in age from three to fifteen years, it was necessary to arrange them in three age-groups. The little ones spent their time in supervised play, listening to music, and doing handwork.

The general theme of the study was "Worship Around the World". The primary group, using the book *Come Everyone and Worship*, went on an aeroplane trip around the world. They made picture books telling what they did and saw in the countries visited. They also formed plasticine models of musical instruments and other articles connected with worship. Each morning they had a worship service related in some way to the place visited that day.

The older children had as the basis of their study the book *We Gather Together*. This group was divided into smaller groups, each with its own particular piece of work to do. One group planned the worship services, with help from the leaders; another arranged the worship centre, using pictures, symbols, flowers, arrangement of furniture, according to the worship theme for each day. Other activities were: memorization of hymns and Scripture, making peep-shows illustrating a story, printing and illustrating a book of hymns from several countries, making a poster to show the meaning of symbols, then using symbols on a frieze to put on the wall of the Sunday School room, making a poster of churches of many lands and of different styles of architecture.

The boys' group, with assistance from the minister, made a hymn board for the church and the wooden frame for a screen, the three panels of which were planned by the girls. The centre panel was a drawing illustrating the Nativity story as it was probably first told in North America by Father Antoine, and the side panels were decorated with symbols. After the designs and pictures were drawn on the factory cotton they were coloured with wax crayons, then a fairly warm iron was run over the wrong side of the drawings, thus making the designs permanent.

The minister, the Rev. Donald MacLeod, twice allowed the Vacation School to conduct the morning service. At the closing session of the School parents and friends were present in satisfactory numbers to see and hear what their children had been doing and learning during a month of their summer holiday.

—*Lily Macarthur.*

Christians have left no stone unturned to show their growing interest in the material, as well as the spiritual, welfare of our suffering people. Missionaries, in particular, have never hesitated to make even the greatest personal sacrifice to heal the wounded and to succour the distressed.

—Chiang Kai-shek.

The New Convert an Evangelist

IN an article on ''Village Churches and Evangelism'' in *The National Christian Council Review* of India (June 1942), Dr. J. W. Pickett refers to the part the new convert can take in bringing others to Christ:—

''The obligation to evangelize belongs to all Churches, regardless of location, age or strength. To receive the evangel is to receive an obligation to proclaim the evangel. And it often happens that those who have but recently received it are in an especially advantageous position for making it known to others. Their acceptance of the evangel as good news and their profession of Christian discipleship arouse interest in the minds of their relatives, friends and neighbours. That interest may be manifested in mild criticism, stern hostility, curiosity or sympathetic enquiry as to reasons, motives and causes. In any case it presents an invaluable opportunity to let the Truth be made known.

''The village Churches of my acquaintance in India do not all respond alike to the obligation. . . . There are village Churches which accept their obligation happily and triumphantly. . . . There are other village Churches which do something for evangelism but require as much service as they give. And there are, alas, other Churches that impede the cause and interfere with the spread of evangelism. . . .

''The writer trusts that readers of this article will generally share his concern that village Churches, to whichever category they belong on their recent record, may accept their responsibilities for evangelism and seek to become effective evangelizing agents. If this hope is to be realized many of these Churches must first become more genuinely and deeply Christian in their own life. Those characteristics of Christians that impede the coming of their neighbours to Christ must be changed, for their own salvation, as much as for their neighbours' sake. And the self-interest that causes Christians to make demands for themselves, or accept resources of the Church that could be better spent on others, must be changed into self-giving love. Every Church and every Christian should lay to heart these words of St. Paul: 'having therefore this ministry, as we have received mercy, we faint not'. This will prevent the diversion to themselves of resources needed to extend the Gospel to others. No Christian has a right to faint and require care for himself, when he is needed to assist his fellows in serving others in his Master's name and strength.

''It needs to be remembered that while open sin is a deterrent to evangelism, sainthood is not an essential requirement. The Christian who has gone but a short way on the long road toward perfection may make his friends eager to join him on the way. The Church is discovering to-day that the illiterate who has only just begun to learn is able to teach his first lessons to other illiterates. And experience has long proved, though many have not recognized the fact or its significance, that the new convert has a peculiar ability to turn the attention of his former friends and associates to Christ. To suppose that one cannot be an evangelist unless he has first become a saint is to reverse the true order, for one can certainly not become a saint until he has first been an evangelist. Bearing witness to Christ and urging one's fellows to receive Him into their hearts are aids in the development of Christian experience and character.

''Church councils and administrators may well give attention to ways and means of using this precious asset of the new convert's influence with his family, neighbours and caste fellows. . . . The movements that have produced the great Churches of the Andhra country, of Tinnevelly and South Travancore, Choto Nagpur and the Punjab have this in common, that new converts carried the evangel on to their relatives, friends and neighbours. And the many areas where Christian Missions have been faithfully conducted through two or three generations, without producing Churches of strength to be compared with those we have mentioned, have this in common, that the attempt to evangelize has been, in the main, professional, that is, performed by men employed for the purpose. In how many areas converts might have started powerful movements Christward, had they been encouraged and assisted, who can say? We will not speculate on what might have been, but ask for the more profitable exercise of applying this lesson of experience so that what may be shall be.''

Light of the World

Not in the daytime shines the candle-light,
But 'mid the sombre shadows of the night:
Peter in prison sang his dauntless hymn,
Paul, bound in Rome, his song of praise;
These lit the world when the sky was dim,
And sent their light across a million days.

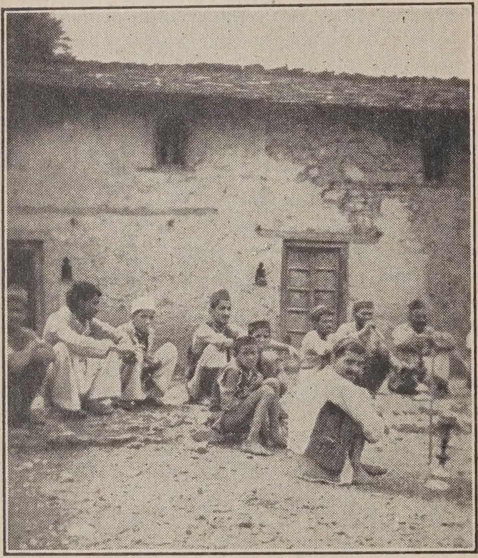
Once more the light has faded from the skies,
And all the world in groping darkness lies:
But, lo, the German pastor in his bands,
And Norway's bishop, void of human fears,
And Christ's own envoys, held in far-off lands—
These send their light adown the coming years.

—*Other Lands.*

''Among all the worthy causes, let us remember Foreign Missions, *the* international movement that is working to produce a Christian civilization everywhere, and the *one* inter-racial institution that goes on in spite of war.''

Experiences of an Evangelistic Worker

WRITING of her experiences in evangelistic work on the Bhil Field in India, Miss Margaret Kennedy tells of some of the difficulties in presenting the Gospel to people whose traditions, beliefs, customs, and whole mental outlook differ so widely from ours—the difficulty of getting really to *know* the people and understand their point of view, so that one is in danger of unconsciously giving offense, ''or even riding roughshod over the vital beliefs of others''.



Miss Kennedy and the Biblewomen spoke to this group in Denaulty

''When I first started going out amongst the Bhils last year,'' she said, ''I kept hearing about the spirits, under certain trees, in other trees, in sick people's bodies, how they must be propitiated, &c. . . . . One day I was in a home talking with some women and when I was telling them about God they were telling me about these spirits, saying that they couldn't go under these trees at mid-day or after sunset on account of them. I said that I had never seen them. . . What use was it to deny the existence of these things when they were as real to those women as I was! They would only think that I couldn't see the spirits and therefore could have very little sympathy with them in their troubles. The spirits I take as the outward manifestation to these people of the power of evil which is at work in the world. I still don't believe that they ever actually see a spirit—though they may feel some power present—but I don't tell them that. I preach Christ, the victorious enemy of spirits, the ''driver-out'' of all spirits and fear from their lives.

''Two days ago I went to a Bhil home where the man has had a great deal of Christian teaching since the time he worked on the building of this bungalow. As he seems to understand the Gospel message, this time I asked him if he would like to ask me any questions. None being forthcoming, I asked him if he really understood about Jesus, the Son of God, coming down to earth and dying to save him. Yes, he understood that, and he believed in Jesus, but he would still follow his old customs, for if he became a Christian, he said, he would have to leave all his relatives; they would not accept him any more. I can only pray for the man and pray that God will speak His own words, His own message, through me.

''The other day I went out to a family whose limits know no end—I know there are four brothers married, all with families, but who all the rest are I do not know. There are always about fifteen children around, eight or ten women, and as many, if not more, men. Mary Bai and I went this day and met all the men sitting outside their compound place weaving baskets. We passed them and went in to see the women. One man came with us; as he once was able to read I took him out a Laubach primer. This he produced and began reading the first lesson for me. Gradually all the men drifted in, their work in their hands, listened, and made great fun of the man's reading, though he really did quite well. I went a little apart to teach him a new lesson and Mary started talking to the women and children, most of the men listening. Then I went over to her, and together we taught all the crowd about the Lost Sheep, its meaning, etc. Then as I had promised to teach the children something Mary, who was once a teacher, started them in with the first reader. We went into another 'room' to do this, but gradually along came all the men again, still with their work, all listening, making suggestions, calling on their offspring to answer smartly, etc. Really they are the friendliest, most interesting people. I do so hope and pray that as they come to know us, put their trust in us, and hear more and more about God, they will be drawn to Him and to a new way of life.''

News from Jhansi

Miss Margaret Magee (August 16) writes after her return to Jhansi from her holiday in Kashmir—What a transformed Jhansi! We had left it a desolation of parched earth and red rock, not a green blade anywhere, wells dry and air choking with dust. But when the rains break it is like a resurrection; trees spring into green, grass grows over night. Even the people show the effect: children get chubby and happy again, and older folk lose their tenseness and forget to quarrel. You will remember that our rains failed last year. The lack of moisture seemed to aggravate the terrible climax of dry heat that comes before the rainy season. Temperatures went up to 127 degrees. The ''loo'', that scorching wind that blows night and day with unnerving lack of let-up,. this year brought death to many. The doctors would probably diagnose it as heat-stroke, but the people just say ''The 'loo' got him.''

Six of our boarding-school girls died at their homes during the vacation. One, a girl of fifteen, was a new Christian, who grew spiritually very rapidly. She loved her Lord so intensely that she was able to be used in bringing in others. . . . Now the mother has confessed that she was doing everything in her power to prevent the girl being true to her calling. The wonderful thing is that now the mother is greatly changed, also older brothers.

This year we have almost 300 in the day school, and about 136 boarding. . . . There are always problems to keep us interested—and always there is the challenge to tighten up in some weak spot, to do a little better job than ever before.

High prices and actual lack of supplies, of paper and other things, call for ingenuity. So far we have been able to get enough food for the hostel, although wheat in sufficient quantity was not to be had in the bazaars. In the bungalow, where we are eating Hindustani food this year, we have been having our ''chapaties'' of half wheat and half gram. But Miss Whatling has brought us wheat from her village, and how good the all-wheat breads taste! . . .

These next few weeks should give some indication of how things are going to go, as far as the internal situation is concerned. In the meantime I am grateful for the privilege of being here at such a time. Everything seems to be working toward spiritual awakening. How often outward difficulties are coupled with blessings in the things that count most! In new ways these days ''We know that all things work together for good to them that love God, to them who are the called according to his purpose.'' (Romans 8:28.)

Miss Magee

* * *

Mrs. Muchan (October 15)—At present we are all preparing to go out into the district. Dr. Thurrott with her two workers, John and Samuel Kashi, expect to leave this week-end for Babina, where they will take up the season's work. There is a wonderful opportunity this year in Babina with so many Indian soldiers stationed there. Two of the other Bible School boys will go out to assist Miss Whatling with the evangelistic work in Baragoan, another out to Ranipur to help with the work there, and the remaining three will come with us in the ''moving camp'', beginning at Isagarh. . . . Another group of evacuees are to come to us and we have been told that they will be ''permanent''.

The Golden Gloves Family

(Miss Lily Macarthur, Val d'Or, has kindly sent us this story, which explains how her junior girls' group got its name The Golden Glove Club.)

DOROTHY sighed a great big sigh as she laid her book of fairy tales on the table. ''Oh dear, why can't we have wonderful wishing rings, seven-mile boots and magic golden gloves for really and truly now? It would be grand to live in a world with things like that.'' Aunt Margaret, who was visiting at Dorothy's home, smiled understandingly, for she had read every one of those fairy stories when she was a little girl. ''I used to look for wishing rings, Dorothy,'' she said, ''and for seven-league boots, and for golden gloves, too. I never did find a wishing ring or a pair of the magic boots, but I did find the golden gloves, and I know there is a pair for you, too.''

''Really and truly golden gloves, Aunt Margaret?'' asked Dorothy eagerly. ''Oh, I didn't know there were any in the whole world any more.''

''There are just as many golden gloves as there are hands in the world,'' said Aunt Margaret, ''but ever so many folks live all their lives without knowing they could wear golden gloves all the time if they would claim them and put them on.''

''Can you wear them all the time?'' said Dorothy.

''If you can put them on once, they stay on until you do or say something that is unkind. Then they fall off, and you have to put them on again.''

''Please tell me where to look for mine,'' begged Dorothy.

''Throw up your hands,'' said Aunt Margaret, just like a highway man, ''and I will put a pair of golden gloves on them.'' Dorothy laughed gleefully as her two hands went up quickly.

''Now we'll slip on the thumb of the glove first,'' said Aunt Margaret, as she rubbed Dorothy's thumb just as if she were putting on a glove, while she said one word as a fairy god-mother giving her a wonderful gift would have said a magic word. The word she said was ''Do''. Then she rubbed Dorothy's first finger as if putting on a glove, and said another word. The second word was ''Unto''. Then came the other fingers of that hand, and the thumb and fingers of the other hand. When Aunt Margaret had slipped a word on each finger she made a motion as if she were pulling a glove up, first on one hand and then on the other, as she said the last words. The words she put on Dorothy's fingers and pulled over her arms were, ''Do unto others as you would that they should do unto you.'' Dorothy looked a bit disappointed. ''Oh Auntie'', she said, ''I thought you meant really and truly golden gloves.''

''These are really and truly golden gloves, little girl, and if you will wear them all the time and get everybody else in the world to wear them, this old world will be a much more wonderful place to live in than fairyland.''

Dorothy looked at her hands very seriously; then she said, ''I suppose it would make a big difference; I don't always do unto others just as I would want them to do unto me, and I'm sure there are lots of people who do not wear golden gloves when they play with me. I wish that I could give away a dozen pairs to start with.''

Aunt Margaret laughed, ''Well, the very best way to get other people to wear golden gloves is to wear them yourself until they see how beautiful they are. Then all your friends will want some just like yours.'' When Dorothy was ready to go out to play she came up to Aunt Margaret. ''I'm going to try playing in golden gloves this afternoon. Please put mine on for me again. I'm afraid they came off when I grabbed the story book from Tommy.'' Aunt Margaret took the two little hands and put the golden gloves on them again.

Then Dorothy went to play at Mary's house; Mary was her best friend. As she ran through the gate in the high hedge she heard something say, ''Me-ow, Me-ow''. She looked and saw a little kitten with its head caught in the fence. ''I'm in such a hurry! I s'pose some one will come along soon and let that cat loose,'' she said as she went along. Then she stopped and looked at her hands. ''If I were a kitten with my head caught in a fence I guess I wouldn't want a little girl to wait for somebody else to come along and let me loose,'' so she ran across the grass, pushed the hedge back and gently lifted the kitten out. ''I think I am going to like my gloves,'' she said to the kitten as it rubbed up against her feet and purred gratefully.

Dorothy and Mary played all the games they liked best. While they were blowing soap bubbles Dorothy saw Mary's grandmother looking and feeling all around for something. ''She's just lost her glasses again,'' said Mary. ''She's always losing them; come on and play; she'll find them soon.'' Dorothy looked down at her hands. ''I'm sure my gloves will come off if I do not find Grandmother's glasses, because if I were a grandmother I know I would like a little girl to do unto me.'' So she laid down her bubble pipe and found Grandmother's glasses. When Grandmother held Dorothy's hand for a minute and said, ''Thank you, dearie,'' she had such a happy feeling in her heart she thought, ''I know I'm going to love my gloves.''

When the clock struck three Dorothy and Mary were to go to Mission Band, which met every Friday afternoon. As they passed the fruit-stand on the corner they met some of the other girls and boys, who were teasing Carmella, the little Italian girl, whose father had the fruit-stand. ''Dago! Dago!'' shouted one of the boys. Carmella's black eyes flashed angrily. As she turned quickly her foot slipped and she fell, into a puddle of water. The boy who was teasing her clapped his hands and shouted, ''Oh my, what a muddle, see the dago in the puddle.'' Everybody laughed, that is everybody except Dorothy. She started to laugh, too, for Carmella did look too funny for anything sitting flat down in the street, but then Dorothy thought, ''Oh, my gloves, I'm sure I wouldn't want anyone to laugh unto me.'' So she went right over to Carmella and put her arms around her and helped her up. Somehow everyone stopped laughing, and a little bird sang a happy song in Dorothy's heart—''Golden gloves are the very best gloves of all.''

The Mission Band meeting was fine. Dorothy loved to hear the missionary stories, to see the pictures and to sing the hymns. When they passed the basket for the offering she was so glad her mother had given her a dime to put in. While the boy was passing the basket to the children in front of her Dorothy began to think of the other dime in the little purse in her pocket. Mother had given her that dime for milk chocolate, and Dorothy loved milk chocolate better than anything else. She looked down at her hands. ''If I were a little girl somewhere in Canada where there wasn't any Sunday School or church for me to go to, or if I were far away in India or Japan worshipping idols because I had never heard of Jesus, I just know I would want the other boys and girls to do unto me.'' So when the basket reached her two dimes instead of one went into it.

That evening Dorothy told Aunt Margaret and Mother and Father and her big brother Harold all about her golden gloves. Father thought of some things that had happened at the office that day, and he said, ''Do you have any extra pairs in men's sizes?'' Dorothy slipped down from her chair and put a great big pair of golden gloves on Father's hands.

''I think I might be able to use a pair to advantage myself,'' said Harold; so Dorothy put a pair on his hands.

Mother and Aunt Margaret held up their hands, too, and Dorothy put golden gloves on them. All the family liked their gloves so well that now every morning just before breakfast Dorothy goes around putting the magic gloves on all the family. The happiest family to be found anywhere is the Golden Gloves family. Their home is even more lovely than fairyland, and sunshine follows them along the trail of the Golden Gloves.

"Sunshine and Shadow"

Sunshine and shadow have mingled,
In the year that has passed away;
Sunshine and shadow will mingle,
In the year that I meet to-day.
But hand in hand with the Master
I fear not what it will bring,
He knows, He cares, and He loves me,
And God is in everything.

—*The Link and Visitor.*

Literature Page

MISS LOUISE A. REITH

WITH this New Year we are glad to be able to announce a new publication, one which we feel sure will be welcomed by the members of the Auxiliaries of our Women's Missionary Society.

For some time requests have been coming to us for a book of prayers suitable for use at Auxiliary meetings. Over a year ago a special committee was appointed by the Literature Committee to prepare such a book. To the members of that committee who have given an inestimable amount of time and thought to its preparation we all owe a debt of gratitude that now, in January 1943, we have a book **Prayers for Auxiliary Meetings.**

The Table of Contents will give a general idea of the book— **Opening Prayers, Closing Prayers, Prayers of Devotion, Offertory Prayers, Special Prayers, Prayers for Anniversaries and Special Occasions,** and **Prayers in Time of War.** No words can present to you more clearly the type of book **Prayers for Auxiliary Meetings** is than those of its preface:

''These prayers, chosen from various sources or specially written, have been gathered for the use of members who find it difficult to pray aloud before others. Under the several headings will be found prayers suitable not only for the usual worship period of a meeting but for many special occasions as well. As it is expected that the value of the book may outlast the war years and their peculiar needs the prayers for use in time of war have been placed in a separate section at the end.

''The prayers may be offered just as printed or they may be broken up and parts from several run together. It is hoped that each woman using this book may be able to find or to adapt and build up prayers that express what is in her heart—that she may make her own. It is also suggested that many of the prayers, especially those entitled **Prayers of Devotion,** may be used as outlines for meditations.

''This book is offered to members of the Women's Missionary Society in the hope that more members may take part in the worship offered at the meetings and that the worship offered may be more pleasing unto the Lord our God.''

Prayers for Auxiliary Meetings .... 25c.

Father I Pray That They All May Be One is the theme of the World Day of Prayer Services which are to be held this year on March 12th. Besides the regular World Day of Prayer Service there is as in previous years the ''Service of Worship for Youth'', specially prepared for the use of Girls' groups. These services are now ready and may be obtained for the usual price of .01 per copy from the Literature Department, Room 800, 100 Adelaide St. W., Toronto. Please order early to ensure delivery by March 12th.

AUXILIARY PAGE

Miss L. K. Pelton

IT was an inspiring story we were told of one who throughout her life served her church faithfully and well—of whom indeed it was said: ''The outstanding thing in her life was her faithfulness to her Church.'' There was nothing spectacular about her work, but she was a real leader. She saw much to do, and did it; and got others interested. Dear to her were all aspects of the church life and work, but she had a particular interest in the Women's Missionary Society and was largely responsible for organizing an Auxiliary, which later bore her name and which she served for over thirty years.

A friend, for a great many years associated with her in the work, said of her: ''Though she was never president, for it was an office she could not be persuaded to accept, at one time or another she held every other office in the Auxiliary. It was she, however, who said to another who was unwilling to become president as she felt she could not assume all the duties of the office, 'You accept it and preside at our meetings, and we will do the rest'—and it was done. She attended the Presbyterial meetings and brought back the necessary information to the Auxiliary. When a new department was being started, she explained the why and how of it to the members. When no secretary was available for the new department, she took up the work until one was secured, and, if necessary, continued to lend a helping hand, even after she had passed over the work to the other. In this way she was ever helping to further the work of all departments. When the Auxiliary reached its twenty-fifth year, it was she who suggested that, besides having a 'celebration', we should do something over and above our usual effort, 'in thankfulness to our Heavenly Father for being spared to serve', as she said—so funds were raised for an Honorary membership.

''Yet her interest was not confined to the Auxiliary. She was also a great worker in the Women's Association, of which she was president for several years in her younger days—during that time more of the members were Auxiliary members, too. While she was never a member of the Sunday School staff, when a new family came to the district she would guide the children to the Sunday School, and she was always ready to help with Sunday School entertainments. To her the minister could always turn when he needed assistance in visiting—indeed, it was often said that she really did the work of a deaconess. Known to all in the congregation as a Missionary Society worker, as she visited the sick and shut-in, endeavouring to cheer them and keep the work of the Master fresh in their minds, she was often given money for the church or the Women's Missionary Society, or both. It was she who began putting flowers on the pulpit, often getting them from her own garden, and interesting others to bring what they had, and, with the minister's co-operation, always finding a sick or shut-in member to share them with. There were few members of the congregation that she did not know. Truly she led the way and those willing to help hurried to keep up with her. She was an inspiration to all. Interested in the whole community, she was concerned that all should go to church, to some church. To all who knew and worked with her, her life was an inspiration—and a challenge.'' Such was Mrs. James Reid, for many years a member of Royce Avenue Church and for the last two years a member of Glebe Church and Auxiliary.

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

Dear Young Women,

HAPPY New Year! We have no doubt said this many times within the last few days, perhaps without realizing the full significance of those words, Happy - New - Year.

At the beginning of 1943 it is impossible to know just what may be in store for us. There will be happy days. Many of them, we hope, but rather than try to delve into the future, ''Let us live to-day for to-morrow'', as suggested by the title of our new study, which we hope your group will be using.

This study is very suitable for the present day. In comparison with some of the previous studies the simplicity of the project should be enjoyed by you as it contains the type of information which can be used with very little additional preparation at home.

Just a word to the Auxiliary officers in preparing the year's programmes. Do you think they are informative, bright, and up-to-date? Would they appeal to those new members whom you are endeavouring to interest in missionary education? Do you find that your membership committee in co-operation with the Welcome and Welfare Secretary is keeping in touch with the young women who are moving into the various centres of war industries?

It is an excellent idea once a year, we have found, to devote one meeting to the organization and administration of our Women's Missionary Society for the benefit of the new members who have recently joined the group, as there may be many phases of the work about which they hesitate to inquire.

Do you review the *Glad Tidings* each month? This is for most of you the one source of up-to-date information regarding current changes and the Society's work and workers, and should be read by every member of the group. To stimulate interest, why not arrange to have one or more members responsible for drawing attention to special items?

We are agreed that ''Victory'' is not something that will just happen; it demands an all-out effort by every one. This will mean work and self-denial; therefore let us pray for strength equal to our tasks.

Has your group arranged to be represented at all sessions of the annual meeting of your Presbyterial?

NOTE—Have you read ''What One Young Woman Does'' (page 3)?

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

Dear Leaders:

DURING the past year you have made a wonderful contribution in giving Christian leadership to our teen-age girls, and we pray that you will continue your good work during 1943.

We realize that you have many calls on your time. Possibly just now you are being asked to assist in war work. We would like to remind you that we feel you are giving the very finest kind of war service when you influence a teen-age girl to accept the leadership of Christ and seek to follow Him.

May we quote others who have the welfare of our girls at heart? Angelo Patri, who writes a daily column on the problems of youth, wrote recently:

> ''These young girls are a peculiarly precious asset of this nation. If we attend faithfully to their needs, we shall serve our country well. And if these young girls take their responsibility to the future generation seriously and prepare themselves physically, spiritually, in usefulness, they will serve themselves and their generation nobly.''

And the following is quoted from an editorial article in one of our Ontario newspapers last month:

> ''Added responsibility rests upon those organizations which seek to train youth. The girl who is kept busily engaged in a useful pursuit has little time for delinquency, and thus it becomes imperative that youth be kept busy, and if that can be achieved by directing energies along useful lines, it can serve a dual purpose. The great need in all youth movements to-day is leadership. In every community there are men and women who can afford to give the time to provide this leadership, and these people should offer their services to youth organizations as a national war service.''

Did you specially note the phrases ''serve our country well'' and ''a national war service''? But as Christian leaders we have an even higher motive for service. Socrates once said, ''No man goeth about a more godly purpose than he who is mindful of the right upbringing, not only of his own, but of other men's children.'' And Christ, our Master, said: ''Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.'' To me it is very significant that in the same chapter of Mark, immediately following these words of Christ, we read of the fine young man who talked with Him—''Then Jesus beholding him, loved him, and said unto him, One thing thou lackest.''

May we, as leaders, resolve that in this New Year, so far as it lies in our power, it need not be said of any one of our teen-age girls ''One thing thou lackest'', but rather may it be said of each leader and girl, as Christ said of Mary, ''But one thing is needful, and she hath chosen that good part.''

—*(Mrs. Duncan) Bessie F. Allan.*

MISSION BANDS

THE wise Mission Band leader will discover many things through her observation of children that will assist her in planning a programme for the Mission Band.

1. Children are more loyal to a small group than they are to a large group. Therefore, if the Band is large the leader will divide it into smaller groups, with from five to eight in a group. Divide according to ages, for children grow not only physically but also in other ways, as in ability to think, to plan, and to work with others. Give each group its own section of the room in which to work. If you wish this plan to succeed, plan to give your children work that is intensely interesting to them, neither too hard nor too easy for them to do, to have plenty of material to work with, and to have this material on hand so that it will not be necessary to have to go and look for it when it is needed.

2. Children are curious. The baby thoroughly enjoys his tour of investigation as he crawls from one interesting object to another. When he can toddle, his curiosity is greatly increased as he can reach and investigate many more things than he possibly could before. By the time he is four years old his vocabulary has increased considerably and he can express his ideas more easily. From this time he continually asks questions. A little later on he learns much through the picture books that have information written in such a simple way that he can read for himself. When he has reached the junior age he has become quite proficient in reading. The world of books is a new field to him, one that stimulates him and gives him a desire to discover more and

more about many things. He should be encouraged to make these discoveries. The Mission Band leader can give her children the opportunity to grow in their understanding of mission work by providing them with many of the interesting and attractive books that are written for children on mission work. This is an opportunity to enlist the co-operation of the Auxiliaries of the Society, to help supply these books. It is not necessary to buy them all at once, but gradually add to your collection.

3. Children learn by doing. You can tell them what to do but unless you give them an opportunity to actually do it it will mean very little to them. If you wish children to be friendly to children of other national groups, then, if there are families of other nationalities in your community, invite some of the children to come some day and actively participate in the work you are doing. Let your group plan the things to do that will make your visitors happy. The very planning will help your children to grow in thinking of others. From playing and working with the others they will get a much clearer understanding that these other groups have much in common with you. You will gain much more by carrying out one such project than by just talking about it in many meetings. If you do not have children of other nationalities in your community, look around and see if there is some one else for whom you can plan.

4. Children learn through imitation. They learn to say the things that adults say, they copy the adults in the things they do. Every leader of children must be keenly aware of this and should make every effort to counteract these influences that would make the children other than friendly. This can be done very readily through ''dramatic play''. It does not mean aimless running about but it does mean wisely planned activity guided by the leader. The children are far happier when they have something definite for which to work and in which they can see results. The leader will find much help in this type of work when she uses the guide book in connection with this year's study.

If you need help in working with the children, would it not be possible to enlist the help of one or two of the members of the Girls' group? It seems a better way than using the older children in the Mission Band. The girls have had more experience and can understand more easily the things that you wish carried out in your Band. Besides, it gives them an opportunity to do some practical work for the Missionary Society. It is an excellent way of helping to train future leaders. The younger children should be given every opportunity to continue their own development without having to take responsibility for which they are not yet adequately prepared. —*Ada Adams.*

N.B.—Mission Band members will be interested in ''The Golden Gloves Family'' page 27).

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY Presbyterial—At the monthly Presbyterial Executive meeting there was a great deal of discussion regarding the necessity of the women of the different churches opening their homes to the women of the armed forces who were in the city for a few days before being posted to new stations. The Y.W.C.A. feel that the women should open their homes to these girls and women who have had to go from door to door asking for accommodation for the night. It was decided to have a prayer service before the annual Presbyterial meeting.

At their Thank-offering meeting Knox Church Goforth Society had Mrs. George Shields tell them of her work among the lepers in Northern Nigeria.

Grace Church Young Women's Missionary Society at their Thank-offering meeting finished their study for the year by putting on a play entitled ''The World a Hundred Years from Now''; the aim was to point out just how careful we will have to be in dealing with the nations and peoples of other countries. Every country where our Church has missionaries was represented, the representatives giving their views of the Christian Church as they saw it, and pointing out where we had helped and where hindered. With a Bible, a dictionary and a copy of *Canadians All* on the table, Mrs. Ethel Rose and her committee of four held a round table discussion on ''Christian Attitude vs Natural Prejudices, in regard to the various nationalities resident in Canada''. This was preparatory to beginning meetings based on the new study book and it was hoped that the setting forth of the Christian attitude would enable the members to take up the study with unbiased minds, and with good will to all. ''O Canada'' sung at the end took on a deeper meaning, as did the hymn ''From Ocean unto Ocean''.

Edmonton Presbyterial—At the semi-annual Presbyterial meeting, held in First Church, Miss Margaret Webster, Girls' Work Secretary, spoke briefly on the duty of parents in religious training in the home. She stressed the essentials of good leadership in the schools, young people's organizations, and Sunday schools, and asked for interest, support and prayers in training our young girls to-day. Another speaker was Miss Ruby Walker, deaconess at Rocky Mountain House, who told of her work among the children at Rocky and Eckville.

First Church Auxiliary had as its guest speaker Mr. Angus MacKay, who is on furlough from Jhansi, India. He told of his work in the Boys' Industrial School and spoke highly of the work in the Helen

Macdonald Memorial School for Girls, where the academic standard is high and stress is laid on the spiritual side of their lives through Bible training and the Shorter Catechism. The orphanage for outcaste children provided medical attention and proper food of which the children are so sadly in need.

Red Deer Presbyterial—The Presbyterial Executive met at Carstairs. The President, Mrs. Williamson, gave her report of the Council meeting in Toronto. Owing to a recent snowstorm all the executive could not attend. Miss Mary Kirker, Olds, reported on the camps at Crimson Lake and Sylvan Lake. Miss Ruby Walker told of her work in southern Saskatchewan and of the faith of the women there even in adverse conditions.

Miss Margaret Webster addressed fifteen girls at a luncheon meeting at Mrs. Maybank's. Miss Hermanson was the guest speaker at the Thank-offering meeting at Carstairs. She spoke of the history, geography, and people of Formosa, and of the work the mission had done and of the arrangements made for the work to be carried on by the Formosan Church.

The annual missionary rally held at Willowdale Church was a spiritual uplift to those who were present. Weather conditions and transportation did not allow so many to attend as last year. Mrs. Puzey taught and illustrated a Sunday School lesson. The discussion on ''The Value of the Church in the Community'' brought forth many helpful thoughts. Mrs. McPhee spoke on the power of the Gospel and how the Gospel can transform lives.

BRITISH COLUMBIA

Mrs. W. Barlow, 242 W. 15th St., North Vancouver, Press Secretary

KOOTENAY Presbyterial—The Marion Oliver Mission Band of Knox Presbyterian Church, Cranbrook, of which Mrs. D. W. Dow is the leader, had the pleasure of hearing Mrs. Angus MacKay speak of her work among the boys and girls of the Jhansi Field in India, at their meeting on October 21st. Thomasine Davidson is the President, Phyllis Larsen, the secretary, and Margaret MacDonald, the treasurer. There are 25 members in the Band. Mrs. Dow is assisted by Mrs. J. M. Winsor.

The November meeting of Knox Auxiliary, Cranbrook, was held at the home of Mrs. Percy Coe. The Home Helpers attended and mite boxes were handed in. Mrs. Angus MacKay, on furlough from the Jhansi field, India, gave a very interesting talk about her work. She and her children, David and Mary Ellen, are staying at the home of her sister and brother-in-law, the Rev. R. E. and Mrs. Cribb of Cranbrook United Church, while her husband is engaged in delegation work in the prairie provinces.

Westminster Presbyterial—During the fall Mount Pleasant Auxiliary had as guest speakers Mrs. J. Evans of West Point Grey, who spoke on ''Maharajahs of India''; Miss C. Diffin, deaconess, who gave a descriptive talk on ''Deaconess training and experiences in field work in Saskatoon''; and the Rev. A. Lorne Mackay of Vancouver Heights, who gave an inspiring address at the Thank-offering meeting in October, emphasizing the need for holding fast in these dark days. There was a splendid attendance of members at all meetings.

At the Robertson Auxiliary's Thank-offering meeting the guest speaker was Mrs. W. J. White of Ladner and her subject ''The Life of Dr. Margaret MacKellar of India''. Dr. Esler thanked the speaker for her most interesting talk.

The regional meeting for the Fraser Valley was held in Mount Lehman church, Mrs. Pollock, Presbyterial President, presiding. Devotional exercises were conducted by the Mount Lehman Auxiliary. One Auxiliary had for its topic during the year, ''How I Know God Answers Prayer''. Reports from various Auxiliaries were discussed. Mrs. Gourlie gave a report of the Council meeting. The closing words were given by a member of Chilliwack Auxiliary. The White Rock Auxiliary extended an invitation to the Auxiliaries to meet with them next year.

At the October meeting of Central Evening Auxiliary, Vancouver, Miss Chrissie Diffin told of her course at the Missionary and Deaconess Training School and of her work in Saskatoon Presbytery. Miss Verlie Evans led in the devotions. As the September meeting had had to be cancelled because of a black-out, the members decided to hold their regular meetings for the winter months on the third Sunday, immediately after the morning service.

MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT.,
PRESS SECRETARY

WINNIPEG Presbyterial—A feast of good things was the result of a visit to Winnipeg of the Young Women's Travelling Secretary and the Girls' Work Secretary. The Junior League of St. James Church had a supper meeting, where at least forty members representing the Young Women's groups enjoyed a talk given by Miss Negoro in which she emphasized the value of religious and missionary education. The new study book was introduced and, by means of a ''Workshop'', methods were shown of informal study for the group. Miss Webster and Miss Negoro met with the Geneva group, C.G.I.T. leaders, to outline a programme which would be helpful to them as leaders in Girls' work, suggesting that they enlarge their missionary knowledge by taking advantage of the Reading Fellowship. Meetings were also held at Selkirk by the Auxiliary and the Young People's Society. The help given by both these secretaries was very beneficial and greatly appreciated by both individuals and groups.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

WITH loyalty to the past we step into the future, our hands ''in the Hand of God''.

Changes in Provincial Board: Mrs. J. B. Rhodes, 19 Berney Crescent, Toronto, has been appointed Supply Secretary, succeeding Mrs. Inkster, who has become a member of the Council Executive. Mrs. Andrew Scobbie, Stratford, becomes a member without portfolio, succeeding Mrs. A. C. Stewart, now Home Helpers Secretary.

Barrie—In an outstanding address at the Orillia Thank-offering meeting the Rev. G. W. Mackay mentioned needs and encouragements of the Church in Formosa. In Canada emphasis is laid on teaching children; in Formosa, on teaching older men and women, as their influence upon the young is very strong. Church attendance is marked. Seventy-five per cent. must be present before congregational business may be conducted. Answering the roll call, each in turn, rich and poor, promised his gift, and the churches always raised their budgets. Laymen must witness to their faith. With seven Presbyteries, three Synods, 200 congregations, 10,000 Sunday School scholars, three Mission Hospitals, a Theological College, a Bible Training School and 50,000 earnest Christians, ''Is our work at an end?'' asked Mr. Mackay.

Brockville—Kemptville and Morrisburg were favoured in having the Presbyterial President address sectional meetings. Mrs. Riddell's informative talks dealt with the Council meetings. She also referred to the splendid work being done by our deaconesses, who need our prayers, encouragement and financial help.

Guelph—Sectional meetings took the place of the annual Presbyterial Young Women's rally, because of transportation difficulties. In Knox's Church, Galt, Mrs. H. A. MacMillan spoke on work in Formosa and here. ''If we are going to build a better world, everyone in the church should be working for the community and everyone in our community should be in the church.'' This meeting was largely attended.

Hamilton—The Rev. E. H. Johnson gave the address at a service in Erskine Church, Hamilton, when ''Mildred Soutar'' Sunday was observed. The offering of $67.95 goes into the Auxiliary treasury, earmarked for the M. G. Abey Home, where Miss Soutar gave such outstanding service.

At a Young Women's rally in St. Paul's Church Miss Frieda Matthews brought a vivid picture of work, national and overseas, and led in discussion. Miss B. Armstrong presided and Miss May Sellar closed with a worship service, having the theme ''Love''.

Huron—Miss Ada Adams addressed many gatherings in Huron during her two weeks in the Presbyterial; these included six Mission Bands, and church services in Auburn and Bayfield. After her inspiring talk to Arthur Circle, Knox Church, Goderich, it was decided to hold a special Thank-offering meeting. To Goderich Auxiliary, presided over by Mrs. T. Wardlaw Taylor, Miss Adams told of changes in Formosa since Japan came in. The Formosan Women's Missionary Society supports three Biblewomen. The Lily Macarthur C.G.I.T. were specially enthusiastic over Miss Adams' teaching methods; the leader, Mrs. A. Taylor, stated they had ''enlarged their borders'', to take in Sunday School teachers, most of whom are teen-age girls, and paid tribute to the work of Miss E. Wiggins and Miss M. McKay.

Mrs. R. Moynan, Toronto, addressed the Barbara Kirkman Auxiliary, Seaforth. In picturesque words she spoke of the courage and determination of the Chinese to drive out the Japanese and in every way possible to aid the Allies. High tribute was paid to Madame Chiang Kai-Shek who, among other things, has had many of the Buddhist temples used to shelter orphans.

London—Mission Band rallies in London Presbyterial at Crinan, London and St. Thomas, were addressed by Mrs. J. A. MacLean, Presbyterial President, Miss Frieda Matthews and Mrs. Duncan Campbell, Mission Band Secretary. All Bands contributed to the programmes.

The young women of the Presbyterial were pleased to have a visit from Miss Matthews, who spoke at a rally in St. George's Church, London. Miss Jean Brown, retiring President of the Fellowship, was in charge, assisted by Mrs. McLeod of Elmwood Avenue Y.W.A. and Mrs. Neil of Hamilton Road.

Mrs. J. A. MacLean presided at the rally in Duff's Church, Largie; Mrs. D. Ford of Dutton Young Women's Auxiliary led in the devotions, and Miss Matthews gave an interesting address.

North Bay held its fall Presbyterial Executive meeting in Burk's Falls. After a full discussion on the suggested change of time for the Presbyterial annual meeting it was unanimously decided not to change the date, as travelling facilities must be considered in the North.

Peterborough—Missions in Formosa were brought close to members in Peterborough when telling addresses were delivered recently. The Rev. G. W. Mackay spoke to St. Paul's Auxiliary, from his very complete knowledge expressing confidence that, despite Japanese restrictions, the work would continue throughout war years. At a joint meeting of Fraser Auxiliary and St. Paul's Young Women's Auxiliary Miss Dorothy Douglas also spoke of her work in Formosa.

Orangeville—At a sectional meeting in Ventry members were present from Priceville and Swinton Park. Mrs. Frank Hendry presided and Miss Mitchell conducted a questionnaire. South Luther welcomed Orangeville, Waldemar and Grand Valley to a meeting of which Mrs.

Alex Park was in charge. All appreciated hearing impressions and highlights of the Council meeting as presented by Miss Mitchell. Mrs. R. D. Fraser led in a questionnaire.

Sarnia—Miss Frieda Matthews and Miss Ada Adams delivered stimulating addresses at the Presbyterial Executive's fall meeting. Several Auxiliaries took advantage of the presence of these popular workers for their autumn Thank-offering meetings. Miss Jean Martin addressed the Thank-offering meeting of Paterson Memorial Auxiliary on ''Thanks to God for Common Blessings''.

In Wyoming the Cuthbertson and Pioneer Auxiliaries of St. Andrew's held a joint Thank-offering at which Miss Helen McDougall spoke on mission work and conditions in China. To the Elizabeth Telfer Auxiliary, Thedford, a legacy was presented, which they have forwarded to help finish the Sunday School room of the Ukrainian Church in Toronto.

Saugeen—Saugeen Presbyterial members had a blessed and inspiring all-day meeting at Arthur. Following Mrs. Beisel's report of the Provincial Board meeting, it was decided to hold the annual Presbyterial meeting in Mount Forest on January 21st, 1943. Afternoon devotions were led by Mrs. Keyes and Mrs. George Banks, and the President spoke on ''Here and There in the Universal Church''. The Rev. Mr. MacInnes conveyed the good wishes of Presbytery and spoke of his work in the West. Mrs. John Marshall closed the meeting with prayer.

QUEBEC

MISS MARY GREIG, 2168 PARIS ST., MONTREAL, PRESS SECRETARY

MONTREAL Presbyterial—The fourteenth annual sectional meeting of the South Shore district of the Presbyterial was recently held at St. Andrew's Church, Huntingdon. Mrs. W. H. Gibson presided over morning and afternoon sessions. Elgin Auxiliary had charge of the devotional exercises in the morning and the Ormstown Auxiliary in the afternoon. Words of welcome were spoken by Mrs. James McCartney, Huntingdon, and responded to by Mrs. Watson, Athelstan. Eight Auxiliaries reported: Athelstan, Beauharnois, Elgin, Georgetown, Hemmingford, Huntingdon, Ormstown and Rockburn; also five Young Women's Auxiliaries and five Mission Bands. The reports showed splendid work being done, and all groups were hopeful of reaching their financial objective by the end of the year.

''Thanksgiving'' seemed to be the thought uppermost in all minds. Four members of Athelstan Mission Band sang ''Can a Little Child Like Me'', and Mrs. James Stewart in her talk said that our thoughts should turn to the giving of thanks for the many blessings received, and also for the evils that have been withheld from us.

Miss Frieda Matthews was the guest speaker. She told of her work as a deaconess in Alberta during the past ten years, and deplored the lack of workers in this district, especially in the Peace River country. Referring to the Sea of Galilee and the Dead Sea, both fed from the same stream, but one with an outlet, she left this message in closing, ''Be continually searching after new truths, but do not keep them to yourselves.'' Mrs. Charles Johnson brought greetings from Montreal Presbyterial Board, and begged each and all to learn to witness more definitely to those not interested, in regard to Sabbath observance. Mrs. N. Dunlop, Young Women's Secretary, reported on the conference that had been held in Montreal.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

REGINA Presbyterial—At the autumn Thank-offering meeting of First Church, Regina, the Rev. N. D. Kennedy gave an address on the Madras Conference. He traced the purpose and achievements of the various world Christian conferences: the first world missionary conference, in Edinburgh in 1910, which tried to mark out spheres of activity to avoid overlapping and deal with major problems; the second, in Jerusalem in 1928, and then the Faith and Order and Life and Work Conferences held at Stockholm and Lausanne, and, in 1937, at Edinburgh and Oxford, all leading to Madras in 1938, the culmination of thirty years of faith and seeking. He referred to the amazing rise of the younger churches and emphasized the quality of leadership. The call to all who care for peace and ''the healing of the nations'' comes, he said, not as a matter of option but as an obligation.

Mrs. Daniel Strachan of Toronto, Treasurer of the Women's Missionary Society, Western Division, addressed the recent rally of the Women's Missionary Society circles in First Church, Regina. She gave a clear, detailed account of the Society's expenditures, and told of work being done. A reserve fund is being systematically built up to provide for overseas work after the war, while the work at home is steadily expanding. Some overseas fields are at present closed to missionaries, but others are opening. Mrs. Strachan referred to the Society's grants to Orphaned Missions, mainly being used to help support work in Barotseland and Basutoland in Africa, to the grants for Christian literature in China, Africa, and South America; to gifts to the bombed British churches, and to European ministers now in Britain. In closing the speaker quoted the words of John Buchan: ''What the Church needs to-day is pride in her past, courage in the present, confidence and hope in the future, strong hands, high hearts, and humble minds. What we will need is a new song unto the Lord—new because we have to face a new world.''

In his address Mr. Angus MacKay, on furlough from Jhansi, gave a vivid picture of India, ''the land of contrasts,'' where the population increases by forty or fifty million every decade. He told of the vital work being carried on by missionaries who, besides being evangelists, may be doctors, nurses, teachers, agriculturists, builders of homes and guides and helpers in home-making. A very promising Christian movement, he said, is steadily gaining ground, which will be a vital factor in the days to come.

Saskatoon Presbyterial—The Presbyterial Sub-Executive met at Saskatoon on October 28th. Mrs. Young reported that the Stay-at-Home camp had developed into a Bible School and proved very satisfactory. Mrs. Gowdy reported two new girls' groups in Parkview and a young women's group in St. Andrew's. Mrs. Sinclair stressed the need of material for the Exchange department, and urged that contributions be sent.

I fell into conversation the other day with a very bright young business man, a manager of a bank in Chungking, West China. We chatted for an hour or so, over a cup of tea. He said, ''You may think it strange for me to say, because I am not really a Christian; but I hope you missionaries will not leave us whatever happens.'' I asked him why, to which he replied: ''Well, after all you are holding up to us the things which we Chinese in our desire to keep up with the West are forgetting.''

—A. E. Owen (*Christian World Facts.*)

The Lost Sheep

'Twas a sheep not a lamb
That strayed away
In the parable Jesus told,
A grown-up sheep that had gone astray
From ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought,
And back to the flock, safe in the fold,
'Twas a sheep the Shepherd brought.
And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the lambs astray.
For the lambs will follow the sheep, you know,
Wherever the sheep may stray.
When the sheep go wrong it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead
For the sake of the lambs to-day.
If the lambs are lost, what a terrible cost
Some sheep will have to pay!

The Campaign for Christian Order in New Zealand.—This is a united effort of the Anglican, Baptist, Churches of Christ, Congregational, Methodist, and Presbyterian Churches, the Society of Friends, and the Salvation Army, functioning through the newly formed National Council of Churches. This organization commits each Church to set its own house in order, to increase the spirit of team work, to strengthen the home, to effect a united nation on the basis of a Christian order which includes the individual and society. As the *Church and People* admits, this might be construed as just another temporary revival under stress, but with the example of the Maginot Line behind us it is obvious that no physical walls can save a nation against inner weakness—selfish marriages and broken homes . . . living for profits and forgetting to serve our fellows . . . irresponsible living and wasteful pleasures . . . class conflict and party prejudice. . . . Thus the churches gird themselves in the battle for the soul of New Zealand-in-war-time.

—International Missionary Council Bulletin.

TODAY

The General Assembly's Committee on Home Religion recommends this Devotional Monthly published by the Presbyterian Church, U.S.A., for family and private devotions. Already a large number of Kirk Sessions have placed copies in the homes of their congregations and many individual subscriptions have been received. The prices of this Monthly (which has a scripture passage, a meditation and a prayer for each day of the month) are: 5c per copy, 15c per quarter for quantities mailed to one address; and 75c per year for a single subscription.

The Committee plans to replace *Today* with a devotional periodical of our own in October of this year. Use this subscription blank for ordering:

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Victoria Presbyterial—Busy Beavers Mission Band, Erskine Church, Victoria. (Leader, Miss Peggy Dykes, 3440 Whittier Ave., Victoria).

Ontario

Barrie Presbyterial—Senior Affiliated Society, Essa, First Church; Mission Band, Hillsdale.

Quebec

Montreal Presbyterial—Mission Band (reorganized), Valleyfield.

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Renewals and new subscriptions for 1943 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 2, Ont.

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I give and bequeath to the Women's Missionary Society (Western Division) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XIX FEBRUARY 1943 No. 2

THE GLAD TIDINGS

The Evangelical Church in Latin America

World Day of Prayer Services

Out at Camp on Bhil Field

At the Helen Macdonald School

The Power of the Printed Word

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of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XIX TORONTO, FEBRUARY 1943 No. 2

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Airgraphs from India

ABOUT Christmas time airgraph messages brought to Mrs. McMurrich and Mrs. Pae good wishes and some news from missionaries on the Bhil field. Writing on November 9th, Miss McConnell said that just the day before they had heard that this service was available to Canada. ''Everything is going along fairly well here'', she adds. ''We are happy that we can still carry on our work. Dr. Cooke was with us for a month but has returned to her own hospital. It was nice to have her during Dr. Quinn's absence. . . . We have had another visit from Mrs. Knox. She has two nice little girls. The baby is nine months old and weighs twenty-two pounds.''

(Extracts from Miss Kennedy's and Miss MacMurchy's messages are given on another page.)

For Orphaned Missions

IN December Canon L. A. Dixon, of the Joint Committee of the four Canadian Mission Boards, reported that for 1942 $22,404.85 had been forwarded from the Canadian Churches to Dr. William Paton, of the International Missionary Council, London. Of this amount $5,282.46 was contributed by our Church, $4,030.86 of it through our Women's Missionary Society.

The New York office of the International Missionary Council reports total receipts for Orphaned Missions, as recorded there on November 30th and reported from London on September 30th, as $2,201,633.08.

Dr. J. Fraser Campbell

THE death of Dr. J. Fraser Campbell in Rutlam at the age of 97 recalls the beginning of our Canadian Presbyterian Mission in Central India. Before the Union of the Presbyterian Churches in Canada in 1875, the Rev. James Fraser Campbell had been appointed by the Synod of the Maritime Provinces as a missionary to the English-speaking people of Madras. In 1876 our Church decided to establish a Mission in Central India, and when at the beginning of 1877 the Rev. J. M. Douglas started the work in the city of Indore, Mr. Campbell came to join him in our own mission, going to Mhow, however, to open work there. Then in February 1886 he opened the mission station at Rutlam, and there the greater part of his life was spent.

Jubilee Booklet from Queensland

SINCE our last issue the attractive Jubilee booklet of the Queensland Presbyterian Women's Missionary Union has come to hand. It contains much interesting information on the growth of the Union and the expansion of its work through the fifty years since its formation in June 1892 and is well illustrated with many photographs, new and old. Their work has included missionary work among the aboriginal people, among the Kanakas, large numbers of whom came to Queensland to work in the sugar plantations, and in Korea, as well as many aspects of home mission work. To the Queensland Union we would offer sincere congratulations on the completion of fifty years of service and best wishes for even greater success in the future.

A FIFTEEN-MINUTE coast-to-coast broadcast for the 1943 Day of Prayer will be given from Toronto, over the C.B.C. network, by Mrs. Albert Matthews (wife of the Lieutenant-Governor of Ontario) on Thursday afternoon, March 11th, from 4.30 to 4.45 E.S.T.

In regard to study and meetings, the Carstairs Press Secretary's note is worth attention (see Red Deer Presbyterial News, page 81).

Christmas Cheer for Men Far from Home

AS a contribution to the Christmas work of Miss Lena Fraser, the port worker under the Eastern Division, our Society sent $25 from its War Services Fund. In a letter to Mrs. Strachan (December 20th) acknowledging this gift, Miss Fraser wrote: ''I cannot tell you how very grateful I am. It meant so much just now . . . I have so far completed and given out 225 wrapped parcels, containing the following: cigarettes, chocolate bars, socks, Balaclava caps, tooth paste and brush, shaving cream and razor blades, writing paper and envelopes, handkerchief, needle-book (with darning material and needles), a copy of St. John's Gospel, pen and pencil.'' The parcels, attractive with their green and red ribbon and seals, and bearing the caption ''God bless and keep you and bring you safely home'', from ''The Presbyterian Church in Canada'', are put in navy blue and khaki bags with the flag seal (large) on the outside.

''I hope to pack 250 more parcels,'' Miss Fraser adds. ''To-morrow night I am having a carol and candle-light party for 75 men of the Merchant Navy. All will receive parcels. St. David's Young People will help me in the carol singing and distributing gifts. I call it 'The All Nations' Party'. Greek, Portuguese, Spanish, Norwegian, Chinese, Yugo-Slav, Polish, Welsh, Scottish, English, and Irish will be represented.''

In Unity is Strength

THE Women's Missionary Society of the Presbyterian Church in Canada, Western Division, draws its membership from six Provinces, the members being enrolled in numerous branches in each Province—Senior and Affiliated groups, Young Women's Auxiliaries, Girls' Auxiliaries and Affiliated C.G.I.T. and other groups, and Mission Bands. Included in most of these groups are those who cannot attend meetings regularly and who bear the honoured name of Home Helpers. Many of these thousands of members live in cities, many in towns and villages, and many more in rural districts in the older communities or in the more sparsely settled parts of our country. One of the great secrets of the strength of the Society since its beginning nearly eighty years ago has been the loyalty of its members. As is to be expected, the greater responsibility must rest with the adult members, but none are too young to be loyal. We are often reminded that a chain is only as strong as its weakest link. Shall we each see to it that our link in the chain will not be the weak one in this year 1943?

—*B.S.McL.*

''The only way by which we can preserve our heritage is by building upon it for the future.''

The Christian Home

"WHAT sort of a people do we mean to be? What sort of a Canada do we mean to have? What sort of a world do we mean to have? And what sort of a part do we mean to play in it?"

During recent months, in reading periodicals coming from different parts of the world, one has been struck by the new emphasis being put on the home, in particular on the Christian home. It has seemed as if people who were giving serious thought to the critical state of the world to-day and to the kind of world they would like to live in after the war had as "with one accord" awakened to a realization of the value of that Christian civilization they wish to preserve—and realize more fully—and recognized the fact that any effort to make possible a Christian community or nation or world must begin with the home.

This new emphasis indicates a recognition of the importance of the home and its place as the foundation of the nation's life—of the Christian home as the only basis upon which a Christian nation, or a Christian democracy, can be built.

Churches in many countries, realizing their responsibility in this regard, are seeking in various ways to grasp the opportunity before them—one reads of the Churches in some lands uniting in a Campaign for Christian Order, in others of Women's Organizations holding conferences on "Home Life", or, as in New South Wales, of the Women's Inter-Church Council holding a conference on "The Christian Home", at which the following topics were discussed: The Presentation of Christian Truth to the Young Child; To the Older Child; The Christian Home and Preparation for Citizenship; The Christian Home and Preparation for a New World.

Realizing the seriousness of the problem created by the indifference of many parents to the religious training of their children, the General Assembly of our Church in June last appointed a special Committee on Home Religion. In his article on "Church and Home" in the November *Presbyterian Record* the Rev. Peter Dunn explains the grave situation that the Committee is seeking to remedy. In its first efforts "to provide means of bringing religion into the homes of the people" the Committee reports that it has been greatly encouraged by the support of the Church at large.

In all that pertains to the life of the home and the training of children the women of our Church are vitally concerned. With vision to realize that the Committee is meeting a real need, they should be ready to help in this work, in their own homes and through their influence. And as Christian women they would take an interest in all matters connected with the home, and all conditions making for the betterment of the home in the life of the community, everything that would help to further Christian home life.

Enlisted in Service of Country

THE Principals of the Birtle and Cecilia Jeffrey Indian Schools have sent Miss Lang the names of those connected with the schools who are known to have joined the Forces. Four members of the Birtle staff enlisted: Mr. Archie Carmichael, Mr. Ingleson, and Mr. Dunham in the R.C.A.F., and Mr. J. Hough in the Army. (Mr. Ingleson died on active service.)

Former pupils of the **Birtle School** who enlisted: (From the Birtle Agency) Rfn. Edward Bunn, Royal Winnipeg Rifles; Rfn. Stanley Benn, Royal Winnipeg Rifles, (Died overseas); Rfn. Lawrence Bunn, Royal Winnipeg Rifles, Canadian Army Overseas; Gunner George Astakeesic, 64th Field Battery R.C.A.; Pte. Ellwood Bone; Pte. Charles Wilson, Cameron Highlanders, Canadian Army Overseas; Pte. Godfrey Bear Bull, P.P.C. L. I.; Pte. Maurice Bone (Unit not known); Gunner Walter Wilson (Discharged); Pte. Hugh McKay, R.C.A.; Pte. Lyon Shannacappo, (Unit not known); Pte. Charles Shingoose (Unit not known, Probably overseas); Pte. Fred. Severight (Discharged); Pte. Carmichael Rattlesnake. To this list sent him by the Indian Agent, who says ''There are possibly other recent enlistments I do not know about'', Mr. Webb adds the names of ten others: From Cote Reserve, Kamsack, Sask.—Albert Cote, Edwin Cote, James Cote, Oliver Kitchemonia, Russel Kitchemonia, Dennis Kitchemonia. From Mistawasis Reserve, Prince Albert—Allan Badger, George Dreaver, Gordon Johnston, Raymond Johnson.

Former pupils of the **Cecilia Jeffrey School** now with the Forces include: Pte. Stephen Landon, Toronto Scottish, Overseas; Pte. Fraser Kesick, No. 5, Company, Canadian Forestry Corps, Overseas; Pte. Wilfred Williams, C.F.C.A.F., Overseas; Gunner Thomas Land, Canadian Forestry Corps, Overseas; Pte. Alfred J. Lindsay, A Co. Canadian Forestry Corps; Pte. Maurice Gardner, Cameron Highlanders, Overseas; Pte. Charlie Williams; Pte. Jim Archie, Canadian Ordinance Corps; Pte. Elmer Bunn, R.C.O.C., Overseas; Pte. Louis Kopinesse, C.F.C.A.F., Overseas.

Grant us to know Thy stillness, Lord,
Through all the war-time riot,
Grant unto us the quiet heart
That hears ''Come ye yourselves apart''
And studies to be quiet.

So may we face each war-time day
With hearts serene and clear,
Knowing Thy Secret Place benign
Where dwells that Perfect Love of Thine
Which casteth out all fear.

—*Ethel Talbot.*

The Growth of the Evangelical Movement in Latin America

Mr. J. Merle Davis, Secretary of the International Missionary Council's department of economic and industrial research, gave a series of lectures at the Canadian School of Missions, Toronto, December 14-17, on the situation that the Evangelical Church is facing in Latin America. During the past three years Mr. Davis has visited different parts of Latin America to study conditions there, especially Brazil, Argentina, Mexico and the West Indies, and it was of these that he spoke more particularly.

Born in Japan, where his father was a missionary, he was himself a missionary there for sixteen years. In his work for the International Missionary Council he has been mainly concerned with missions in Africa, Asia and the Pacific area, so that, going to Latin America without any first-hand knowledge of Latin peoples, he said, he was impressed by the profound difference between them and any people he had known. Among the twenty republics he found a striking diversity, and marked differences between their peoples and those of the north, racial differences—in most of the countries there are three basic strains, Iberian people (Spanish and Portuguese), Indian, and Negro—and political, social, economic, moral and religious differences.

In one address, Mr. Davis called attention to some characteristics of the Evangelical movement in Latin American countries.

Most of those countries are notable, he said, for the part laymen have taken in founding and carrying on the work, as compared with other parts of the world, where Christian work was definitely started by missionary societies. In Brazil a Scottish physician who felt that his real calling was that of a Christian worker—he supported himself by his medical work—founded a church, at first with a few families; then some moved to another district and formed the nucleus of another church. Thus a Church was established in Brazil that was the work of laymen. But they established a Theological School to train ministers—this is now closed and ministers are being trained in others. (In 1862 the first Presbyterian Church had been founded by the Rev. A. G. Simonton, its first Presbytery being organized in Sao Paulo in 1864.) In other countries, too, lay work has played a large part in the development of the Church. In fact, Mr. Davis found that among the Latin American people lay work has been peculiarly effective.

Schools have been another characteristic of work in these countries. Mackenzie College in Sao Paulo was described as ''a magnificent secondary school'', and other notable schools are found in Rio de Janeiro, Buenos Aires, Montevideo, Santiago, and La Paz, ''schools that have built themselves into the life of the nations''. Quietly through the years Protestant ideals have through them had a real part in building a new Latin American life.

The use of Christian literature marks the development of the Church in many of the lands. The British and Foreign Bible Society has, Mr. Davis, said, done work of a very notable order—their Secretaries were the men who knew the country and its problems, the leaders, and the Church's problems. In some of the countries the Evangelical bookstore has been used with very great power.

In some lands there is some of the most remarkable industrial and agricultural work to be found in any country. In Chile on a Methodist mission farm men are being trained to be better farmers and horticulturists. There is, too, the notable record of the Canadian Baptist Mission in its work among the Indians of Bolivia.

Very fine work is being done in some cities through Christian settlements. In the centre of settlements that Mr. Davis saw in the ''depressed'' parts of two cities was the Christian church, and the spirit of the church permeated the whole enterprise.

In his ''mission to the intellectual'', Dr. George Howard is doing a notable work in organizing preaching missions in various places, especially for educated people. He works with all denominations and ''the results are being knit into the local work through the co-operation of the pastors''. In Sao Paulo a Presbyterian pastor is giving his time to a series of ''missions to intellectuals'', working in a city one or two months. Thus, Mr. Davis said, the truth is gradually permeating a class of society that would not come into an Evangelical church.

The Church in Latin America is, on the whole, a poor man's Church. The need of the people is very great; they are largely outside of the Roman Catholic Church, and are often overlooked. Through decades a movement has been going on by which the poor people are being gradually raised in status, and a middle class is emerging. This change is especially marked in Brazil. Unfortunately there is a tendency for the man who has become successful to draw away from the church. This is a danger to be faced, for if a new church is constantly losing its successful members, it will not grow and gain strength.

The independent mission is a very marked characteristic of the growth of the Evangelical movement among Latin Americans. Continental and English groups as well as North American independent sects are at work but there is, as a rule, no co-operation with the older Churches. One of the great dangers Mr. Davis sees in Latin America is this multiplication of sects—the divided front. The Waldensian Church is strong in the River Plate countries, having come over about eighty years ago; but little missionary work is done. Branches of other European Churches are there, too, working among their own people.

Argentina and Brazil, at least, and Mexico, are notable for the self-supporting churches they have developed. The Presbyterian missions in

Brazil have for many years followed the policy of turning over to the national Church all mission work that attains to self-support, the missions going on to pioneer fields. A group of sixty Congregational churches are entirely self-supporting.

The Union Theological effort is rapidly becoming a characteristic of the movement. Mexico has a Union Theological Seminary with five denominations co-operating, Puerto Rico one with seven denominations, and in Buenos Aires five denominations co-operate. This evidence of solidarity is most encouraging—and in Cuba, Puerto Rico, Mexico and to some extent in the Argentine, there is ''zoning'' of missions.

Mr. Davis was deeply impressed with the Evangelical Church in Brazil. It is growing faster, he said, than in any country he has known, under lay leadership and a trained ministry—and, contrary to what one usually finds, growing from rural areas to towns, the country people having carried the Gospel to the market towns. Like the nation, the Church in Brazil is looking to the future. People are going out to pioneer districts, and churches are moving, too. Laymen play a large part in the church. It is a man's church, he said—only twice did he find more women than men in a church. Men are very active in the organizations. In one of the Congregational churches founded by Dr. Kalley, the Scottish physician, a society carried on by business men for seven years had seven missionaries (evangelists) of their own, with seven churches in the district, and twenty-eight other preaching points. Mr. Davis was at a meeting where there were 110 of these men, shrewd business men, showing keen interest and business acumen in regard to the enterprise. If men in North America, he said, could grasp the idea that here is a sphere of God's work that requires as much business insight as their own business, the Church's work would go ahead by leaps and bounds. The pastor did not organize the society; it was their contribution to their church, their Christian work. They wanted to evangelize their state; they were not leaving it to the women of the church.

He had a feeling, he said, that the Kingdom of God, is coming there as the tide is rising on the coast; it cannot be stopped.

From the Foreign Missions Conference—Mr. Liang-Mo answered with a big NO the question ''Have missions failed?'' The missionaries stayed with the Chinese when airplanes flew overhead and the enemy stood at the gates. The percentage of Christians in China is only 1%. But look at the quality—50% of those in Who's Who are Christians or graduates of mission schools. He asked that missionaries stress Christianity, not denominationalism, that they make Christianity as indigenous as possible—citing with approval the fact that the new hymnal has thirty Chinese hymns—and that they work ''not from above but hand to hand and shoulder to shoulder with the Chinese people, like real brothers and sisters''.

Out at Camp in the Jobat District

(News received by Airgraph)

From **Miss Margaret Kennedy** (November 23).

. . . At the moment I'm sitting in my tent looking out over a stretch of open jungle. Nearby are three other tents and not far away is the house of Tezlo Padre, who is ''home missionary'' in this district. Miss Douglas and I have been here in Talawad for two weeks and have enjoyed it. We are some twelve miles in from the road; most of the baggage was brought on a bullock cart, then we came in the long-suffering car, which bounced around on the rough track. As the padre has been here a few years, the ground is well prepared. In other years, both Mr. Young and Mr. Wood camped here, so that we have been meeting some interesting and interested people. We go out to nearby houses and villages in the day-time, then have night meetings around the fire. The first day we paid our respects to the headman of this district, who lives in a sort of stronghold with high walls and turreted corners. With all the relatives and hangers-on, the household consists of some 30 or 40 people. I found it most interesting, as I had never seen a place like that in the Bhil country. Another day we set out for a village, which was ''just over the next hill''. We took raisins and nuts, but no water, and, as we might have guessed, that hill was far away. We thought we'd never get there, but we did eventually and visited in some homes. We got back to camp at 5 p.m., sorry-looking specimens, tired and thirsty, but just the same we enjoyed it. The evening meetings have been quite good—groups of men and boys come swathed in their ''white'' cloths, squat around the fire and listen to the singing and preaching. Mr. McDonald left me his magic lantern to use and I got it fixed so that I could use it with an oil-burning lamp. We can rent slides from the Y.M.C.A. Everything was going well until the lamp began to leak. I sent a man in with it, but he was attacked by thieves going through the jungle. He shot two arrows and ran. I was glad he was all right, but the lantern is in bad shape in Jobat, I hear. However, we're carrying on, showing the flannelogram picture sets, and the people quite enjoy those. There are quite a number here who seem promising and we do hope that they will come right out and accept Christ. The Brahmans are working hard here, persuading the people they are really Hindus and owe allegiance to them.

* * * *

From **Miss Bessie M. MacMurchy** (December 1st):

I came out to camp with Miss Kennedy last week, and expect to be here for a couple of weeks. As we were not so busy in the hospital, I decided to take the opportunity to get out in the district. After two weeks here Miss Douglas went back to Sardi and I took her place. It is interesting here in Talawad. I find it much easier talking to the people than in some places where I have camped, because they have learned a good deal from Tezlo Padre, the Presbytery's home missionary, who works all through this district. He is greatly encouraged to have someone to help him for a few weeks in the cold season. Later on Mr. Knox may come over from Mendha for a few weeks. The people listen very well and seem to understand a good deal, but they haven't come to the place yet where they are convicted enough to leave their heathen ways behind and accept Christ. In going about, I have come in contact with three or four former patients. One man who had a bad leg as the result of a fracture was in the hospital for weeks and weeks. During the cholera epidemic he was a victim, becoming so ill that for two days there was little hope that he would live. Prayer and treatment kept him alive, however, and when he left us his leg was almost healed. I was disappointed when I found that he remembered little of what he had learned about the Gospel. We won't give up hope that he will yet receive Christ.

The Astral Club's Christmas Party

(The group organized by Miss Shirley Scott among wives of men of the Air Force at Trenton is now called the Astral Club.)

MEMBERS of the Astral Club, Trenton, and their children, met at the home of the President, Mrs. A. J. Maddox, 12 Richard St., on Wednesday, December 16th, for a Christmas party. During the afternoon favourite Christmas carols were sung by the Club. Mrs. K. S. Cooper read the Christmas story from the Scriptures and members joined Miss Shirley Scott, their Honorary President, in a Christmas prayer. A very interesting article, ''Christmas in Modern Bethlehem'', was read by Mrs. F. R. Anderson, and a Christmas poem by Mrs. C. E. Coles. From a gaily decorated Christmas tree gifts were distributed to all, and later refreshments were served.

In recognition of Miss Scott's many kindnesses to the Club, members presented her with a small gift.

C.G.I.T. Week

February 7-14 is C.G.I.T. week in Canada. One of its objects is to promote and publicize the programme for teen-age girls in the Protestant Churches. During the week Canadian Girls in Training are planning special events, such as an open night for mothers, a meeting with the Women's Missionary Society and the Women's Association or Young People or Mission Band and Explorers. At this time also opportunity will be afforded the girls, their parents and friends to contribute financially towards the support of Girls' Work in the various Provinces.

The Magic of the Talking Leaf

(Reprinted from an article by Miss Sue Weddell in *The Church Woman*, published by The United Council of Church Women, New York.)

THAT is what an African called literature. In our far less picturesque Anglo-Saxon, we call it ''the power of the printed word.''

The magic of the talking leaf is operating to-day for the first time in many communities all over the world where men and women have newly learned to read, *and* have been provided with literature suited to their needs. It is a large *and*, for nowhere has the production of reading matter kept pace with the great number of new readers.

''Our baby doesn't cry any more!'' joyfully reported a young African boy to his teacher in the mission school. His mother, newly literate, had for a few cents acquired a copy of a booklet, ''Little Easy Lessons on the Care of Babies'', made available by the International Committee on Christian Literature for Africa. In simple terms, in her own vernacular, it taught her what—and what *not*—to feed her little children. She is reading other booklets in *The African Home* series, too. They were written with her in mind and are supplied at a price she can pay.

A million and a quarter babies die in India yearly before their first birthday. John De Valois, an American agricultural missionary, feels that many could be saved if there were an adequate supply of milk. He has prepared a booklet of simple directions for the care of milk goats, which has been translated into several of the vernaculars. The Christian Literature Society of India makes them available to the Indian villager for only twelve cents. Probably it *is* magic when the talking leaf can help to save the lives of little children.

Around a feeble oil lamp in Showhsein, China, were gathered a dozen Chinese Christian women who were about to move further into the interior. They had come to say good-bye to the missionary, but first they must hear the last chapters of ''Mrs. Wang's Diary''. The gateman came to warn them that their families were calling for them. They sent back word: ''We are engaged in an important matter and cannot be disturbed!'' ''Mrs. Wang's Diary'' is Miss Margaret Brown's continued story of a Chinese Christian woman who keeps the Christian home fires burning in difficult days like these.

''I opened my boxes at Koyang,'' writes the distribution secretary of Christian literature for China. ''They wanted everything I had. They bought five hundred and fifty of my six hundred calendars, one hundred copies of 'Jesus my Saviour', all of 'Mrs. Wang's Diary" and 'Life on the Highest Plane', besides two hundred devotional diaries. I had to hang on to some of the things for my next stop, at Sian. There I set two boxes on the veranda, and before I could get the lid off the second, the first box was sold.''

There is real hunger for reading matter, and we who have access to great libraries and pass a magazine stand at every corner can only imagine what it must be to have the appetite for reading whetted, and then go unsatisfied. There are thousands to whom the possession of one book would be untold treasure. We were startled when we were told that we could place the world's best literature on a five-foot shelf. There are many of the world's languages in which all the available literature there is would fit easily on a five-inch shelf.

. . . We have learned—the hard way—that it is futile for us to teach people to read if we do not provide them with something they can read after learning. Many of the children—possibly one-third of them—whom we taught in the primary schools in India lapsed back into illiteracy within five years because there was nothing to keep the art alive in them. They had nothing on which to keep in practice. . . .

Inspired in many instances by the work of Dr. Frank C. Laubach . . . adult literacy campaigns have been held in India, China, Mexico and parts of Africa. Dr. Laubach is spending seven months in Latin America at present, demonstrating his method of teaching by the use of charts.

. . . The new readers will naturally read anything presented, good, bad and indifferent. It is most important therefore that all the material, even if on general subjects, have a Christian approach. Madras said, ''As medicine heals the bodies of men, literacy liberates their minds, and has an urgent place in the Christian programme. The world is striding toward literacy. In the great battle of the books to claim attention for every sort of idea and belief, it is our concern to ask what place the books are taking that carry the message of our Lord.''

Christian Literature groups under various names have been at work in many lands for a number of years. Now they see their opportunities vastly multiplied by the general emphasis on adult education, and by the spiritual hunger of men for what Christianity can offer. Said a worker in China, ''Never before have we had the mayor, an ex-commissioner of education and the city postmaster all within a month's time come to our door and ask for Bibles and Bible classes.''

Periodical literature is of particular importance. It is estimated that in India about fifty people see each copy of a magazine, while in China, where the printed page is so venerated that it is handled most tenderly, as many as one hundred people will read a periodical before it is worn out. ''The Christian Farmer'' has over thirty thousand subscribers. Twelve per cent. of its readers became Christians through reading it, and ten per cent. wish to prepare to be.

Under the leadership of the International Missionary Council, there is a growing co-operation and co-ordination between the various Christian agencies working in this field, both in production and in distribution. . . .

(In conclusion, the writer reminds her readers that the offerings on the World Day of Prayer help to support the work of Christian Literature.) Our money will make leaves talk—and talk of Christ our Lord—the world around. For we Christian women have it in our power to produce the magic of the talking leaf.

The World Day of Prayer

March 12th, 1943

Adapted from Service prepared by Mrs. Benjamin E. Mays, Morehouse College, Atlanta, Georgia, and Dr. Georgia Harkness, Garrett Biblical Institute, Evanston, Illinois.

FATHER, I PRAY THAT THEY ALL MAY BE ONE

I. *"Out of the Depths"*

Quiet Music

Leader: Out of the depths have I cried unto Thee, O Lord.
Lord, hear my voice: let thine ears be attentive to the voice of my supplications.
If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?
But there is forgiveness with Thee, that Thou mayest be feared.
I wait for the Lord, my soul doth wait, and in his word do I hope.
My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.
Let Israel hope in the Lord.
For with the Lord there is mercy, and with him is plenteous redemption.
And he shall redeem Israel from all his iniquities. Psalm 130.

Hymn 74: "O God, Our Help in Ages Past" (1, 3, 4, 6) (Tune: *St. Anne*)

Prayer (by one appointed)

O Eternal God, the Father of all mankind, in whom we live and move and have our being; have mercy on the whole human race. Pity their ignorance, their foolishness, their weakness, their sin—sheep wandering on the mountains without a shepherd, travellers lost in the wilderness without a guide. Set up an ensign for the nations, O Lord, and bring them to Thy glorious rest. Let the earth be filled with the knowledge of the Lord as the waters cover the sea. Hasten Thy Kingdom, O Lord, and bring in everlasting righteousness, for the honour of Thy Son, our Lord and Saviour Jesus Christ. Amen.

Leader: Watchman, what of the night? Watchman, what of the night? (Isaiah 21: 11).

Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk, and not faint. (Isaiah 40: 28-31).

Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return; come. (Isaiah 21: 11, 12).

A Litany of Petition and Intercession (congregation seated or kneeling)

Leader: Let us pray.
O Lord, save Thy people.
The People: And bless Thine inheritance.

Leader: Give peace in our time, O Lord.
The People: For it is Thou, Lord, that makest us dwell in safety.

Leader: O God, make clean our hearts within us.
The People: And take not Thy Holy Spirit from us.

Leader: Unite us, members of Thy Church throughout the world, in a great fellowship of love. Remember for good, we beseech Thee, O Lord, the missionary work of Thy Church at this time; protect and provide for Thy servants in the mission fields, and preserve them in every danger and in all their need.
The People: Make us one in Christ.

Leader: Give us power to stand firm in evil days; save us from fear.
The People: Make strong our souls.

Leader: Sustain those who serve the common good through peril and pain.
The People: Guard them from harm.

Leader: Grant the power of Thy presence to all victims of war—the maimed, the captive, the hungry, the dying, the desolate.
The People: Comfort and succour them.

Leader: Grant the gift of Thy Spirit to the persecuted and the oppressed.
The People: Save and deliver them.

Leader: Help us to love one another, even our enemies—to do good to them and to pray for them that despitefully use us and persecute us.
The People: Make us to share Thy compassion, O Lord.

Leader: Stretch forth, we pray Thee, Thine Almighty arm to strengthen and protect the men and women serving with the forces of our King in every peril, of sea and land and air; Give them victory in the day of battle, and in the time of peace keep them safe from all evil.
The People: Be Thou their strength when they are set in the midst of so many and great dangers.

Leader: Give to rulers and governors a will to deal justly with all men, and wisdom to guide their people into the paths of peace.
The People: Send forth Thy light and Thy truth; let them lead us. Give peace in our time, O Lord; for it is Thou, Lord, only, that makest us dwell in safety. Amen.

Two Minutes of Silence (for self-searching upon the petitions of the litany)

Prayer (by one appointed)

Unison Prayer:

O God, who rulest the world from everlasting to everlasting, speak to our hearts when courage fails, and we faint for fear, and there is distress throughout the earth. Keep us resolute and steadfast in the things that cannot be shaken, abounding in hope and knowing that our labour is not in vain in Thee. Restore our faith in the triumph of good; renew in us the love that never fails; and make us to lift up our eyes and behold, beyond the things that are seen and temporal, the things that are unseen and eternal; through Jesus Christ our Lord. Amen.

Leader: The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. (Isaiah 9: 2).

Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. . . . Let not your heart be troubled: ye believe in

God, believe also in me. . . . Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.'' (John 8: 12; 14: 1; 16: 32, 33).

II. *''Glory be to Thee''*

AN ACT OF ADORATION AND THANKSGIVING

(Congregation standing)

Leader: *God is Love.* Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. (I John 4: 7).

The People: Glory be to Thee, O Lord.

Leader: *God is Life.* For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3: 16).

The People: Glory be to Thee, O Lord.

Leader: *God is Power.* Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine.

Thine is the kingdom, O Lord, and thou art exalted as head above all. (I Chron. 29: 11).

The People: Glory be to Thee, O Lord.

Hymn 135: ''Holy, Holy, Holy, Lord God Almighty'' (Tune: *Nicaea*)

(Congregation seated or kneeling)

Leader: Let us pray.
Let us adore the Father, the God of love who created us;
Who every moment preserves and sustains us;
Who hast loved us with an everlasting love, and given us the light of the knowledge of His glory in the face of Jesus Christ.

The People: We praise Thee, O God.

Leader: Let us glory in the grace of our Lord Jesus Christ;
Who, though he was rich, yet for our sakes became poor;
Who was tempted in all points like as we are, yet without sin;
Who was obedient unto death, even the death of the cross;
Who was dead, and liveth for evermore;
Who opened the Kingdom of Heaven to all believers;
Who will yet make all things new.

The People: To Him be glory and dominion for ever.

Leader: Let us rejoice in the fellowship of the Holy Spirit, the Lord and Giver of life, by whom we are born into the family of God, and made members of the Body of Christ, one fellowship in Him:
Whose witness assures us:
Whose wisdom teaches us;
Whose power works in us;
Who waits to do for us exceeding abundantly above all that we ask or think.

The People: Breathe Thou within our hearts, O Holy Spirit.

(All will pray in silence while the organist plays softly ''Breathe on Me, Breath of God'' or ''Spirit of God, Descend upon My Heart.'')

Leader: Let us give thanks to God for His manifold mercies.

O God, our Father, who hast been gracious to us, not only in the year that is past, but through all the years of our lives; we give Thee thanks for Thy loving-kindness which has filled our days and brought us to this time and place.

The People: We praise Thy Holy Name.

Leader: Thou hast set in our hearts a hunger for Thee, and given us Thy peace. Thou hast redeemed us and called us to a high calling in Jesus Christ. Thou hast given us a place in the fellowship of Thy Spirit and the witness of Thy Church.

The People: We praise Thy Holy Name.

Leader: Thou hast given us life and set us in a world which is bright with Thy beauty. Thou hast comforted us with kindred and friends, and ministered to us through the hands and minds of those about us.

The People: We praise Thy Holy Name.

Leader: In darkness Thou hast been light to us; in adversity and temptation a rock of strength; in our joys the very spirit of joy; in our labours the all-sufficient reward.

The People: We praise Thy Holy Name.

Leader: Thou hast remembered us when we have forgotten Thee, followed us even though we fell from Thee, met us with forgiveness when we turned back to Thee.

For all Thy long-suffering and the abundance of Thy grace,

The People: For these and all Thy mercies, O Lord, we praise Thy Holy Name.

(Adapted from ''A Service for Such as Would Make or Renew Their Covenant with God,'' arranged by John Wesley.)

(Congregation standing)

The Gloria Patri (to be read or sung): ''Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.''
(The congregation will be seated)

III. *''O Lord, Forgive''*

Leader: Let us now examine ourselves before God, humbly confessing our sins, and looking to Him for cleansing and pardon.

The People: Almighty and merciful God, the fountain of all goodness, who knowest the thoughts of our hearts, we confess unto Thee that we have sinned against Thee, and done evil in Thy sight. Give us grace to put away all hurtful things, that being delivered from the bondage of sin, we may bring forth fruits worthy of repentance.

A Reader: Isaiah 6: 1-8 (King James Version).

Leader: Touch Thou, O Lord, my unclean lips with the purging fire of Thy Love;
When Thou callest, let me answer, ''Here am I.''
Let us pray together an ancient prayer.

The People: ''O eternal Light, shine into our hearts. O eternal Goodness, deliver us from evil. O eternal Power, be Thou our support. Eternal Wisdom, scatter the darkness of our ignorance. Eternal Pity, have mercy upon us. Grant unto us that with all our hearts, and minds, and strength, we may evermore seek Thy face; and finally bring us, in Thine infinite mercy, to Thy presence. So strengthen our weakness

that, following in the footsteps of Thy blessed Son, we may obtain Thy mercy, and enter into Thy promised joy. Amen.''
(A Prayer of Alcuin—A.D. 735-804)

A LITANY OF REPENTANCE

(Congregation seated or kneeling)

Leader: Let us ask God's deliverance from the sins that beset us in our time.
From cowardice and anxiety,
From impatience and discouragement,
From lack of trust in Thee when night surrounds us,
The People: Deliver us, O God, and make strong our faith.

Leader: From want of kindness and of charity,
From evil thoughts and conversation,
From the fires of suspicion, ill will and hate,
The People: Deliver us, O God, and increase our love.

Leader: From prejudice and false sentiment,
From arrogance about our race, our country, or our class,
From the blasphemy of bitterness toward our fellow-creatures made in Thine own image,
The People: Deliver us, O God, and deepen our humility.

Leader: From compromise through love of ease or comfort,
From insincerity in thought or word or work,
From loving ourselves more than we have loved Thy Kingdom,
The People: Deliver us, O God, and enlarge our devotion to Thee.

Leader: Our greed and selfishness,
Our luxury and idleness,
Our wastefulness of Thy generosity,
The People: O Lord, forgive.
Leader: Our disobedience to Thy laws,
Our strife and ruthless competition,
Our crushing of our brothers' and sisters' souls,
The Peoples O Lord, forgive.

Leader: Our starving of their bodies,
Our denial of opportunity to youth,
Our toleration of cruelty and disease,
The People: O Lord, forgive.

Leader: Our sharing in the acts and tempers that lead to war,
Our restless seeking for possessions, prestige and power,
Our complacency before the agony of the world,
The People: Our distrust of love, our flagging hope, our want of faith in Thee, O Lord, forgive.

A Devotional Address (if desired) (ten minutes)

IV. ''*We Offer Unto Thee*''

Leader: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. (Romans 12: 1, 2).

Prayer (by one appointed)

Offering (quiet music)

Leader: O God, take these gifts and use them, with the gift of ourselves, for the extension of Thy Kingdom. Amen.

The Lord's Prayer (in unison)

Solo (if desired)

V. *"The Lord Reigneth"*

(Congregation standing until conclusion of service)

The People: Out of the depths have I cried unto Thee, O Lord,
With the Lord there is mercy, and with Him is plenteous redemption.
God is love, life, power! Glory be to Thee, O Lord!
Touch Thou my unclean lips with the purging fire of Thy love;
When Thou callest let me answer, "Here am I."
Love bears, believes, hopes, endures all things: love never fails.

Make us one in Christ for the healing of the nations.

Then shall the kingdoms of this world become the Kingdom of our Lord and of His Christ,
And He shall reign for ever and ever.

Hymn 671: "The Day Thou Gavest, Lord, is Ended" (Tune: ***St. Clement***)

Leader: O Lord God Almighty, guide, we pray Thee, our gracious Sovereign King George, Queen Elizabeth and all those to whom Thou hast committed the government of our nation and empire; and grant to them at this time special gifts of wisdom and understanding, of counsel and strength; that upholding what is right, and following what is true, they may obey Thy holy will, and fulfil Thy divine purpose; through Jesus Christ our Lord. Amen.

National Anthem (one verse)

Benediction

Leader: Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen. (Hebrews 13: 20, 21).

* * *

An Opportunity to Help

From **Free China** we hear, "There is no more imperative need in Free China to-day than that of Christian Literature. The Canadian Mission Press, situated in the historic city of Chengtu, which city first gave printed books to the world, is now the only Christian literature producing agency west of Hankow. As an evangelizing agency it has specialized in tracts (millions annually), Sunday School materials, books, pamphlets, etc. The twice-evacuated *Christian Farmer* has found refuge and printing facilities with us. This fine little fortnightly paper has increased its circulation by leaps and bounds, and now stands at 35,000." By being passed from hand to hand, it reaches hundreds of thousands of readers.

The Editorial Secretary, **Christian Literature Society for Moslems,** says, "I have received your generous gift of 200 Canadian dollars. It came at a time when our treasury was practically empty. I would like to tell you how very deeply grateful we are for this support. As you know, this committee exists to help literature work for Moslems everywhere."

Regarding **African Christian Literature,** Miss Wrong adds that, "We are thankful that, in spite of the war, it has been possible to produce our bulletin called *Books for Africa,* regularly, and to plan for other needed literature." And from Portuguese West Africa they say they will use our grant for the subsidizing of some daily devotional readings, which they hope may be widely used in the villages. The people have nothing of this kind and unless it can be produced cheaply they will not be able to purchase it.

The Ukrainian Christian Literature of Canada has met a great need. A request came from as far as Brazil for six subscriptions to the Ukrainian paper, *The Evangelical Truth.* The gospel of St. John in Ukrainian is in demand; over 2,000 copies have been given away.

From the 1942 Offering $9,100 was allocated to the following:

China, Christian Literature Society, Chungking; Papers, books for Women and Children; Canadian Mission Press, W. China; *Christian Farmer.*

India, National Christian Council for Literature; Mass Movement and Literacy Campaign; Miss Ure, Christian Home Teaching; Vellore Women's Medical College for Christian Literature; Ludhiana Medical College; Henry Martyn College, Aligarh, Christian Literature for Moslems; Wilfred Smith, Lahore, for Christian Literature for Moslems; International Missionary Council for Moslem Christian Literature; International Missionary Council for Orphaned Missions.

Africa, Christian Literature, Miss Wrong; Christian Literature, Missao de Dondi, Angola.

Jews, Christian Literature—Dr. Hoffmann, New York; Christian Literature Committee for Women and Children, New York (distributes magazines, books, tracts, pictures, etc., in Latin America, China, India, Egypt, Mexico, Africa); Christian Medical Council for Overseas Work, New York; Economic and Missionary Research, Dr. J. Merle Davis, New York; Canadian School of Missions, Toronto; International Leper Mission, Toronto; British and Foreign Bible Society, Canadian Branch; Upper Canada Tract Society; Religious Education Council of Canada; Ukrainian Christian Literature, Canada; *The Canadian Ranok;* Hungarian Papers (Baptist and United Church); French Literature, *L'Aurore,* Montreal.

(For amounts allocated to each, see October 1942 *Glad Tidings,* page 381.)

Additional allocations in 1941: Miss Ure, Nagpur, India, for Christian Home Teaching, $150.00; International Missionary Council for Missionary and Economic Research, $800.00.

All offerings are sent to Miss Bessie MacMurchy, 122 South Drive, Toronto, Treasurer of the Inter-Board Committee of the Women's Missionary Societies of Canada.

Prayer

OUR loving Heavenly Father, humbly would we come before Thee. We confess our unworthiness, but we thank Thee that we do not come in our own worthiness, but we come through Jesus who is the Way, the Truth, and the Life.

We thank Thee for the privilege of prayer and for the knowledge that Thou dost hear and answer all true prayer. Remove from our hearts, we beseech Thee, anything that is selfish or sinful or that might prevent our prayer being answered.

Help us day by day to realize that we do not live in our own strength. Thou art our help. Grant us Thy strength for every need.

We pray for Thy Church and Thy people everywhere. May we realize that we are all one in Christ Jesus. May Thy Spirit be poured in mighty power before Thy people so that we may be quickened anew in Thy service.

We pray for our Empire in this the hour of her great need. Bless our King and Queen, his Ministers and all who are carrying heavy responsibility. May they seek guidance and help from Thee. Bless our leaders in Army, Navy and Air Force. May they be men of faith, depending on Thee at all times. We seek Thy blessing upon our soldiers, our sailors, our airmen, and all who are working in defence of our freedom. In times of danger may they feel Thy presence; in times of temptation give them courage and strength to overcome.

We ask Thy blessing on our Society in all its branches. Bless our missionaries both at home and abroad. May they see much fruit for their labour, and may the Light of Thy glorious Gospel shine in all lands.

This we ask in the Name of Jesus our Saviour. Amen.

Not one holy day, but seven,
Worshipping not at the call of a bell,
But at the call of my soul,
Singing not at the baton's sway,
But to the rhythm in my heart.
Loving because I must,
Giving because I cannot keep.
Doing for the joy of it.

—*Muriel Strode.*

Establishing the Kingdom of God

A—The Church as a power in establishing the Kingdom of God.

THE Church is constantly under criticism and when any great catastrophe such as this war breaks upon the world there are those who immediately blame it on the failure of the Church. The churches might as well close their doors, they assert with finality.

Evidently they do not believe Christ's words, if they have ever heard them—''I will build my church, and the gates of hell shall not prevail against it.'' As Christ's Church, i.e., as the extension of the Spirit of Christ, as a spiritual power and fellowship, the Church will prevail. Its form may change, its organization may be revised, its buildings may be destroyed, but as someone observed, ''Out of the wreckage of the churches we may rediscover the church of Christ.''

History reveals the fact that the Church was never so powerful as when, few in numbers and assailed on every side, she kept her true purpose before her and marched on in God's strength. So let us have faith and take courage.

But let us also take stock of ourselves. We must confess that the Church has not always shown the spirit of Christ, or risen to her opportunities, or realized her possibilities. How ardently the proponents of Fascism and Nazism have preached and propagated their ideologies, and though there be but a shred of truth in them they have called forth sacrifice and self-discipline that is not without challenge to the Christian Church. How can we account for the spiritual apathy of our church members? Surely the dynamic of Christianity should inspire us to greater zeal. Do we really desire the Kingdom of God to come? Read again the great Manifesto of the Kingdom as contained in chapters 5, 6 and 7 of St. Matthew's Gospel and then ask yourself whether you want that Kingdom to come, with all that its coming implies. Maybe we prefer the security of the world to the security of God's Kingdom. Surely we are learning now that there is no such thing as world security. Or is our apathy due to lack of conviction? Are we convinced that only as Christ is crowned King in men's hearts can true happiness be experienced, that only as the principles of Christ's Gospel are applied in all the relationships of life can peace and justice prevail among men and nations? If we so believe, great is our responsibility as church members.

What are we to do about it? We cannot do much by telling statesmen how to do their job or by criticizing them when they've done it. And, no matter how strongly we feel that this is a righteous war, a war of right ideals against wrong, men's hearts are not going to be changed by war whether they call themselves victors or vanquished. There is only one power ultimately that can change men's hearts, that is the power of God, and by praying and working for the release of that power the Church's influence can be tremendous. But let us remember that the Church is strongest as a power for social good when she concentrates on her own appointed task and lifts up Christ, who is the greatest reformer because He is first a Saviour.

It is a very inspiring thought, yet very humbling too, that Christ trusted men with this tremendous project. Men had not given Him much reason to trust them during those three years of His earthly ministry. But Christ knew men. He knew that nothing stirs us like being trusted with a great task, particularly when we know we are unworthy. In His service God lays stress not upon men's strength but upon their weakness. In His Kingdom it is the little ones who are great, the ones who lean on Him for support. We cannot fail if, knowing our own weakness, we cast ourselves upon the faithfulness of God.

The stewardship of the Gospel has been committed to the Church. We believe there is sound practical sense in the seeming idealism of the law of the Kingdom as taught in the Gospels. So let us boldly proclaim it by our words and by our lives. What a glorious task in which to share! Some day, though we may not see it, the kingdoms of this world shall be the Kingdom of our Lord. Then ''He shall see of the travail of His soul and shall be satisfied.'' —*Christina J. Moffat.*

When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Luke 22: 35.

No scrip, no purse; and yet He sent them forth
A world to win.
A world that restless tossed, as on a wave;
A world He left His Father's Home to save
From all its sin.

No purse of gold, but in each heart a key
To Wealth unknown,
His was the power that made blind eyes to see:
Theirs was the word to make a people free,
And Christ enthrone.

No scrip had they, but graven on each heart
A peerless Name.
In flaming letters, as of fire, it glowed,
Reminding them that all to Him they owed:
He was their aim.

No scrip, no purse! Yet as He sent them forth
They feared no call,
For each within his heart His Lord had crowned,
He was the Christ of God: in Him they found
Their all in all.

—Walter Fancutt, in *The British Weekly.*

At the Helen Macdonald School at Jhansi

– A delayed letter from Miss Stringer, (August 17th, 1942).

THE days have been busy since my return from Landour. Matron is still away. She took very ill during vacation and after some days in the hospital here went to Delhi to Victoria Hospital where her oldest daughter, Sosan, is a nurse. . . . Miriam nurse did the work until I returned. . . . .

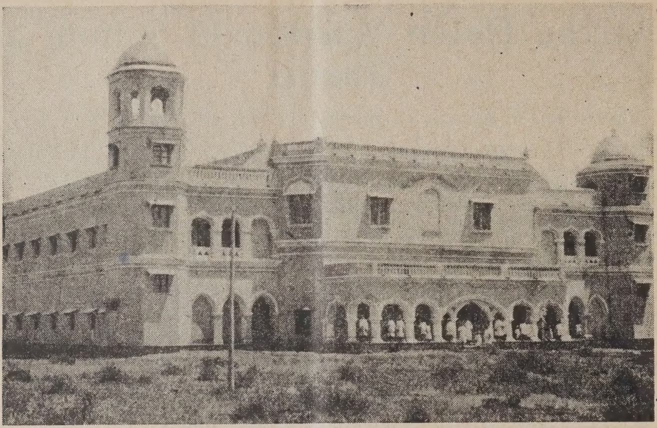
The big girls have been very helpful and have taken a good deal of responsibility for looking after things. Angelina Hazari Lall, one of our orphan girls who has taken a course at the United Church school ''Sundar Ghar'' in Neemuch, has been a wonderful help. She is not attending school and so has been acting as assistant matron. . . .

We have 140 girls in residence this year and I have had to refuse to admit some for lack of space. The little girls are in the majority, which means more supervision is necessary. We are trying out a new system. The girls are divided into six groups for all the hostel work, and dormitories are assigned according to groups. The oldest girl in each dormitory is responsible for her group. She is the head girl in the cooking turn, which comes every six weeks, and also is responsible for the cleanliness and neatness of the room and the personal neatness and promptness of her ''family''. It is the next best thing to the cottage system and the girls are responding well. Some of them take a real pride in their rooms. I am giving a prize of a new picture to the two best dormitories each month. . . .

Lately it has been difficult to get supplies for so many, but we have managed. The girls are doing war sewing in the school sewing classes and in their spare time.

The three girls from Amkhut are doing very well. They are quite happy now and mix with the other girls. At first they were very homesick and kept to themselves. All three are in Sixth class and will try the Middle examination in April.

You will be pleased to hear that this year we have a graduate of St. Christopher's College on our staff, Miss Ooman. She came to Jhansi to visit her sister, who is a doctor on the staff of the American Women's Hospital. We needed another English teacher and so have taken her on for part-time work. We are sure we are going to like her very much; she has been with us only a week and is showing great interest in her work. Her qualifications are more than we need but we are fortunate to have her. She does not know Hindi but is learning rapidly. . . . Another of our new teachers, Mercy Dhurru Lall, is the daughter of one of the Bible school students. She is only Middle Vernacular Pass, but

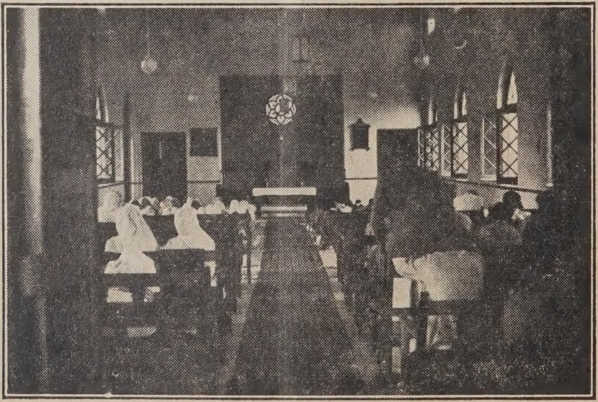


The Helen Macdonald Memorial Girls' School, Jhansi

we are pleased with her work. She is so pleasant and cheerful with the children.

Many of the big girls who were so helpful, and real leaders in the spiritual life of the hostel last year, have left. We miss them very much. A small group are still with us. We want the spirit of revival to go on and are expecting great things this year. Pray for this little group that they may be used to bring the other girls to the Lord.

So far the war has touched us very little. We did have the Burmese evacuees with us for a few weeks in the summer, and heard



Girls of the School at Prayer

some thrilling stories from them. Many of them are still in Jhansi. Grace Bai and I called on them one day last week. They are very comfortably settled in bungalows.

For the last two weeks we have been having an English service on Sunday evening after the Hindi one. Some Scotch soldiers asked that we have it, as they had not had a Presbyterian service for a long time. . . .

We have had plenty of rain this year. Our wells are all full, and still it rains. Last night it poured all night long. As the direction of the monsoon has changed, however, we won't have much more now.

Some of the Jhansi School Girls

– From a later letter, begun on November 14th.

The days are very busy ones. Matron is still in the hospital, and I have been trying to do her work. I feel more and more like the old woman who lived in the shoe. . . . In some ways I think it has been good for the girls to have matron away. They have had to do more planning, and take more responsibility for the little ones. The older girls have been very good and so helpful.

It is encouraging that our Indian Christians are beginning to realize that the future of the Church in India is in their hands. They are wanting responsibility—and I have confidence that, when and if the time of testing comes, they will prove equal to the task. The yearly convention has just finished. This year most of the arrangements were in the hands of an Indian Committee and they did very well. We have not yet seen any really definite results, but many say they have been helped. More may have been accomplished than we know.

(Dec. 4th).—It is now quite definite that matron will not be able to work again. We will miss her. I do not know where we can find one we can trust as we did her.

(Dec. 10th).—This will be a diary if I keep on. It keeps one busy looking after 135 children. Sometimes I used to think matron had an easy time. Now I know she didn't. I'll have more sympathy with the new one. We do not know yet what we will do for a matron. Matron's daughter, who is a nurse in Delhi, has applied. She says she will have to come to be near her mother, and thinks she could do the work. She is capable and trustworthy, and an extra nurse would certainly be a help. Miriam nurse finds it hard at times. . . .

We have had a lot of sickness this year. There was a real epidemic of malaria. It was very bad at this time when quinine is so expensive and hard to get. Many died in the city. Every house had three and four, at least, down at one time. We had forty girls down in the hostel at once. In some classes more than half the pupils were ill. We are thankful the worst seems over now, and there are only a few cases.

Half-yearly examinations are going on, and on the 22nd school closes for the holidays. About twenty girls will remain, some being our own orphan girls and others those who live some distance away. Their parents cannot afford to have them go home at Christmas and in the summer, too. We plan, if possible, to let a group of girls and teachers go to Ranipur during vacation. It will be a change for them and also an opportunity for some evangelistic work.

So far we have had no more evacuees. The orphanage is empty, but at present the other hostel is taken over by the military. With activity there, our girls stay in their own yard. . . .

I'm trying this morning to write and make pickles at the same time. We have a small garden this year. The tomatoes are green, but the porcupines were eating them. As it seemed a shame not to have any, I am making a Hindustani chutney and some chow-chow with them, and so getting ahead of the thieves.

We have had no serious rationing yet. We manage to get enough grain for school. Kerosene oil is almost impossible to obtain, but we have electricity and have no worries that way. Sugar, too, is rationed, but we get all we need. Vegetables and fruit are plentiful, so that we are not suffering at all. Some of the poor are finding it very difficult. Expenses are so increased that it takes more than a day's salary for them to buy even a yard of goods.

Service of Worship for Youth

WORLD DAY OF PRAYER, MARCH 12th, 1943

This Order of Service was prepared for the Inter-Board Committee of the Women's Missionary Societies of Canada by Miss Muriel Jacobson, Secretary, National Girls' Work Board.

Theme: *Father, I pray that they all may be one*

Call to Worship (standing)

Leader: Behold, the tabernacle of God is with men and He will dwell with them and they shall be His people, and God Himself shall be with them and be their God.

Response: O send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy hill and to Thy tabernacles.

Hymn of Praise (No. 86: 1, 3): ''All people that on earth do dwell''
(Tune: *Old 100th*)

A Litany of Thanksgiving and Confession

Leader: In the second century after Christ a wise writer said: ''The Christians are scattered all over the world and they are holding the world together.'' In prayer let us give thanks to God for the evidences of Christian unity in our world.

O Lord, who gave us the great hope that Thy Kingdom shall come on earth, as it is in heaven, make us ever ready to thank Thee for signs of its awakening. For those of all ages, named in Thy visible Church, who have given their allegiance to the God and Father of all mankind,

Response: We thank Thee, O Lord.

Leader: For the witness of Chinese Christian ministers and doctors who were free to go, but stayed to serve in the occupied areas, bringing relief to the sick and comfort to the lonely and destitute,

Response: We thank Thee, O Lord.

Leader: For the public declaration by the leaders of the persecuted Church in Norway that Thy Will and Word are above everything in this earth,

Response: We thank Thee, O Lord.

Leader: For the prayers offered in the air-raid shelters of Britain, not for safety but for an increase in the Christian spirit of neighbourliness that in danger they might uphold one another, in suffering befriend one another till Thy peace comes again to earth,

Response: We thank Thee, O Lord.

Leader: For the little group of African Christian women who, though labouring in the fields to provide for their families, gave a sum of money representing many days' hard work to help Jewish refugees in Canada,

Response: We thank Thee, O Lord.

Leader: For Christians in our own and all lands who in Thee are one in their hatred of wrong, in their love of their fellows, in their understanding that all people, of every race and colour, are united in Christ, the Lord and Saviour of mankind,

Response: We thank Thee, O Lord.

Scripture: I John 4: 18-21; Revelation 21: 1-5, 23-26

Offering

Leader: Let us present our gifts for the strengthening of the Church in many lands.

Lord of light, Whose name outshineth
All the stars and suns of space,
Deign to make us Thy co-workers
In the kingdom of Thy grace;

Use us to fulfil Thy purpose
In the gift of Christ Thy Son;
Father, as in highest heaven
So on earth Thy will be done.

Hymn (standing): ''O life that makest all things new''
(Tune: *Pentecost, L.M.*)

O life that makest all things new—
The blooming earth, the thoughts of men,
Our pilgrim feet, wet with thy dew,
In gladness hither turn again:

One in the freedom of the truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God:
Amen.

Address (if desired) **or the Following Readings**

Leader or First Reader: It might have been in the Upper Room or on the way to Gethsemane or in the courts of the Temple that Jesus made His petition for His disciples and for those, of all the ages to come, who would believe in Him and in God the Father who sent Him into the world. He prayed that they might be joined in oneness of fellowship. ''Father, I pray that they all may be one.'' Probably the disciples who were with Jesus did not realize what lay before them, but no greater mark has been made upon history than by this little band of disciples. Their strength was in fellowship, their unity with God and with each other. Many have come after them, so that in truth we can say, ''The Christians are scattered all over the world and they are holding the world together.''

Second Reader: Yet in our day ''darkness covers the face of the earth'' and the world is divided against itself. Nation is at war with nation. Men of good will are persecuted and brotherhood is mocked. Power of race and nation is glorified, disease and hunger torment many people. Churches are closed and Christians are forbidden to preach a religion of love. Our hearts fail us for fear. How then can we be one in the midst of the terrors that thrust us apart, each into his own darkness?

Third Reader: The promise and hope of fellowship to-day, even in the midst of these things that so seriously divide us, is not different from that which Jesus taught us. It is faith in a God of love, Father of all people, and in the power of love to make us one in the family of God. From all the nations of the world, in the tones and accents of many races, we catch echoes of His prayer ''that they all may be one.''

A refugee professor, who found sanctuary in a Christian college, speaks, ''You gave me a start in a new life . . . I shall never cease working and striving for Christian ideas . . . Your care taught me what real Christianity means.''

A Canadian woman, who had made friends with a New Canadian, wrote, ''And when her hand clasps mine, I know for us race dies and only friendship lives.''

A young British airman wrote, ''So that I will not forget my fellowship with Christians in Germany I have begun to read the

New Testament and say our Lord's prayer in the German language.''

A ragged and unknown Chinese soldier forced his way into the house of the British ambassador in Chungking to give him a Chinese dollar for the poor people in London. ''We know what it is to be bombed,'' he said.

What is there that divides us that cannot be conquered through fellowship in the love of God and each other? ''By this shall all men know that we are His disciples; that we love one another.'' This is the hope of the new world.

Hymn: ''Turn back, O Man, forswear thy foolish ways''
(Tune: *Old 124th*)

Turn back, O Man, forswear thy foolish ways,
Old now is Earth, and none may count her days,
Yet thou, her child, whose head is crowned with flame,
Still wilt not hear thine inner God proclaim,—
'Turn back, O Man, forswear thy foolish ways.'

Earth might be fair and all men glad and wise.
Age after age their tragic Empires rise,
Built while they dream, and in that dreaming weep:
Would Man but wake from out his haunted sleep,
Earth might be fair and all men glad and wise.

Earth shall be fair, and all her people one:
Nor till that hour shall God's whole will be done.
Now, even now, once more from earth to sky,
Peals forth in joy man's old undaunted cry,—
'Earth shall be fair, and all her folk be one!' Amen.

Litany of Penitence and Intercession

Leader: We look for a City which hath foundations, whose builder and maker is God. Yet we have often thought of ourselves as alone entitled to the privileges of citizenship.

For our failure to see those of another race or colour as citizens of Thy holy City,

Response: Forgive us, O Lord, and renew a right spirit within us.

Leader: For denying others the love we seek for ourselves,

Response: Forgive us, O Lord, and renew a right spirit within us.

Leader: For being busy with things of little worth, using our energies in the pursuit of our own satisfactions,

Response: Forgive us, O Lord, and renew a right spirit within us.

Leader: For everything in our lives that may hide the true light of Thee who art the light of the World,

Response: Forgive us, O Lord, and renew a right spirit within us.

Leader: Almighty God, teach us to pray in the spirit of Thy Son who besought for all people the grace of unity in fellowship.

For all those who suffer from our failure to create oneness with Thee and each other—the victims of war, the sufferers from injustice, the exploited, the underprivileged,

Response: We pray Thee, O Lord.

Leader: For those of every nation who are seeking to do Thy will and set forward Thy Kingdom, that they may be inspired with a zeal for the truth which cannot be overcome,

Response: We pray Thee, O Lord.

Leader: For the guidance of the King and his Ministers, the statesmen of our own and other nations, in ways of wisdom and charity,

Response: We pray Thee, O Lord.

Leader: For our armed forces, and those dear to them; and for our enemies, as Thou hast taught us,

Response: We pray Thee, O Lord.

Leader: For those who are upholding the proud banners of their faith at the risk of all they hold dear, even to the sacrifice of life itself,

Response: We pray Thee, O Lord.

Leader: For the coming of the spirit of brotherhood into the world through the devotion of Thy servants who are called to be witnesses unto Thee,

Response: We pray Thee, O Lord.

Prayer of Dedication

Leader: Almighty God, our Heavenly Father, of whom the whole family in heaven and earth is named, give to Thy Church a new vision and new charity, new wisdom and understanding of the meaning of fellowship. Hear us as we dedicate the energies of our minds, our hearts and our spirits, to the increase of the spirit of human brotherhood, to a new respect for all people, to a new loyalty in service, to new happiness in work, and justice in reward, that in Thee homes may be restored, cities rebuilt and all the world reflect Thy light and Thy love; in the name of Thy Son, Jesus Christ, who taught us to pray

The Lord's Prayer (in unison)

Hymn (standing): "We would be building" (Tune: ***Finlandia***)

We would be building; temples still undone
O'er crumbling walls their crosses scarcely lift;
Waiting till love can raise the broken stone,
And hearts creative bridge the human rift;
We would be building, Master, let Thy plan
Reveal the life that God would give to man.

Teach us to build; upon the solid rock
We set the dream that hardens into deed,
Ribbed with the steel that time and change doth mock,
The unfailing purpose of our noblest creed;
Teach us to build; O Master, lend us sight
To see the towers gleaming in the light.

O keep us building, Master; may our hands
Ne'er falter when the dream is in our hearts,
When to our ears there come divine commands
And all the pride of sinful will departs;
We build with Thee, O grant enduring worth
Until the heavenly Kingdom comes on earth. Amen.

National Anthem

Benediction (standing)

Leader: May the blessing of God Almighty rest upon us and all our work and worship done in His Name. May He give light to guide us, courage to support us and love to unite us, now and evermore. Amen.

All contributions are to be sent to the Treasurer of the Inter-Board Committee of The Women's Missionary Societies of Canada, Miss Bessie MacMurchy, 122 South Drive, Toronto, Ontario.

Literature Department

MISS LOUISE A. REITH

AS the first addition to your Auxiliary Book Shelf for 1943 we would suggest the pamphlet by Robert Smith entitled **Our Neighbours, the Jews.** During recent months much has been said and written about the situation of the Jewish people in Europe, and the purpose of this pamphlet is ''to meet the long-expressed need for a concise account of the Jewish situation in Europe to-day, the elements in anti-Semitism and what should be the Christian attitude to the subject''.

Mr. Smith deals with the subject in a very interesting manner. First of all, he gives an example of the usual attitude to Jewish immigrants, then introduces us to Mr. Weiss, whom he describes as ''well qualified to represent our Jewish immigrants, because his story is typical of thousands of others''. Through the author's questions and Mr. Weiss's answers to them many of our own questions are answered and we gain a great deal of valuable information in regard to the beginning of anti-Semitism, the influence of the Jews in pre-war Germany and the reaction of the Christian Churches in Germany to the attack on the Jews. After discussing the latter with Mr. Weiss, Mr. Smith points out that ''This Jewish question concerns the Church very intimately'', for ''If Christianity is to be regarded as a matter of birth and blood only, and not of the Holy Spirit, what becomes of the universal gospel?''

Under the section ''Anti-Semitism for Export'' types of propaganda used in the various countries to arouse antagonism to the Jewish people are given and the charges explained and refuted. Illustrations show that the Christians on the continent are rallying to the support of the Jews, like the Protestant Churches in Holland that led resistance to the anti-Jewish laws, but, as Mr. Weiss says, ''We searched feverishly for some country, however remote, that promised liberty . . . no country welcomes the Jews . . . We've tried every continent in turn.''

The little book concludes with an outline of some of the proposals for settling this serious problem. ''Perhaps'', says Mr. Weiss, ''we never will learn to live in your world until we understand something more of your Christian beliefs.'' Mr. Smith asks, ''Why not Christianity?'' as the solution of the problem and his question calls forth an interesting discussion in which Mr. Weiss explains the Jewish attitude towards Christianity. In closing, Mr. Smith places great responsibility upon professing Christians for the continued separation of Jews and Christians. ''Yet'', he says, ''if we are true to our Christian faith, we must believe that there is room for the Jews and for every other race in the rich and manifold unity of the Christian Church, which now has its witness in all the world.''

Our Neighbours, the Jews, by Robert Smith .... 10c.

SENIOR AUXILIARY PAGE

Miss L. K. Pelton

THERE IS A REMEDY

IN many Auxiliaries in our Women's Missionary Society we are guilty of some regrettable practices that make a most unfavourable impression upon a visitor at one of our meetings.

We should like to speak of the practice in some Auxiliaries of filling up the back seats in the hall or room where the meeting is held, leaving the front ones and those farthest from the door for the late-comers. Of course, we would wish that all would arrive at a meeting before the time to open, but inasmuch as nearly all meetings have their late-comers why make it impossible for them to enter the room without disturbing the meeting?

Those who find themselves late usually try to enter the room as quietly and unobtrusively as possible; but who can be unobtrusive to the point of causing no disturbance when she finds that the only available seats are at the front or on the side of the room farthest from the door? If by any chance there are extra chairs outside the hall, late-comers often prefer to carry them to a place back of the back row or place them in the aisle at the door. This, too, disturbs a meeting, and this disturbance often so distracts the one who may be presiding, or the one in charge of the worship service (What a pity that that part of our meeting has to be interrupted!) that she becomes confused and almost too nervous to continue. For many it is a great strain to lead the devotional service, but to add this avoidable confusion is inexcusable.

This unfortunate practice is almost bound to affect a speaker. Even after the late-comers are seated, all too frequently many front seats are still vacant, and sometimes even rows of chairs left unoccupied. When the speaker faces her audience under these circumstances she finds it exceedingly difficult to lift her spirit from the deadening climate of those expressionless and unresponsive empty seats and a cold chill settles in about her heart. So inhospitable does the atmosphere feel that she often fails to experience the warmth that actually exists within the hearts of her listeners but is not transmitted over that cold barricade of vacant chairs. And so the speaker goes away dissatisfied with her effort, and the listeners return home unsatisfied with her message—all because, through *avoidable* circumstances, that indefinable contact peculiar to speaker and audience was not established.

The disturbances to which we have referred are a greater hindrance to satisfactory meetings than many of our Auxiliary members seem to realize and they make regrettable impressions upon visitors that are apt to deter them from subsequent attendance at our meetings. And yet we claim that we are trying to increase our membership.

The remedy is so simple. Why do we not apply it?

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

THIS seems to be a month for unfinished business. After the excitement of the holiday season we are back to normal and our meetings are swinging into the new year's routine. Just a word to those who are beginning the new study ''Live To-day for To-morrow''. If it seems an effort to get through the first meeting, will you try to remember that practising democracy even in a small group of ten or twelve people sometimes requires a bit of hard thinking and often a good deal of real Christian action? Speaking of studies, the usual complaint from Young Women's groups is that members have so little time for preparation. Might one point out that, since our studies cover a period of six meetings only, a member of an average group should find that she is responsible for a study meeting not more than *once* a year? Surely this is a very small assignment to ask of any member of any group. Would it not be a good idea if each one of us resolved to put our very best efforts into that one meeting? Conscientiously lived up to, that resolve could ''step up'' our study meetings one hundred per cent.

The Reading Fellowship seems to have been neglected for a long time. Would those who are in charge of the project hunt out the long blue report sheets, fill them out and send them in *immediately?* So far only one has come in and since a good many packets were sold, we know they must exist somewhere. If your report form has been mislaid, will you please send in the following information: *the name of your group; the number of members who did the reading; their names* and *the title of each book read by each member?*

Two departments being stressed at this time are the Welcome and Welfare and the Home Helpers. With so many young women moving about the country because of war-time conditions, there has been much shuffling of membership in certain areas of our Western Division. One cannot stress too much the importance of co-operating with secretaries in reporting removals immediately and being on the alert for opportunities to extend a friendly and hospitable welcome to newcomers. For Home Helpers Secretaries an interesting new leaflet entitled ''Would YOU think it worth while?'' has been prepared. Be sure to get your copy.

Are you a ''family complete'' in your congregation? Mrs. McLennan reminds us that our Society is made up of many branches, each contributing to the strength of the whole. If there is no Young People's Society or older Girls' group in your church, what about the possibilities of a Young Women's Grad group for 18-21 year-olds? If your group is an older Young Women's Auxiliary, is there a younger group coming along? If not, why not encourage one as a project for the current year?

Here is a helpful suggestion from one group of Young Women who had two extra meetings to plan for, apart from their study. After much thought, it was decided to use the *Guidebook* for discussion material, with the result that the members have become much more articulate about the purpose and the organization of our Society. To face facts, to be realistic, to know the essentials of one's faith and to act in accordance with that faith is to be in step with our times. Let us not forget that by being a better member of a Young Women's group, one helps to strengthen that great ''unbreakable community'' of Christian men and women who strive without ceasing for the new heaven and the new earth.

—T. Negoro.

GIRLS and LEADERS

Mrs. Harold Keefer, ***Secretary***

''WELL, you don't have to go out of Canada to see great scenery!'' ''No, nor to hear thrilling stories, either—Why, you can see China, Africa and Europe right here in Canada, too.''

How true it is that Canada is a great and interesting country—a country of majestic mountains, of boundless prairies, and of mighty rivers and lakes; a country in which cultures of many peoples are being welded into one solid whole; a country that, though still young, is already treasuring up stories of thrilling adventure and heroism; a country of tremendous challenge and beckoning opportunity!

Not the least thrilling of these stories of Canada are those of the heroes and heroines of our Presbyterian Church in Canada who have gone out to carry the message of the Church to all parts of our Dominion. One young woman goes forth to a newly settled district; she must live alone in a tiny house; she must face difficulties of travel over poorly kept roads; she must meet loneliness and discouragement; yet she goes on to bring to the people of Canada the story of Christ. Another young woman gives up a brilliant career in the nursing profession in a large city to go to a small mission hospital in a district that, except for our Church, would not be able to have a hospital. A young man bravely faces persecution which he incurs because he accepts the new religion and then goes forth to lead his people in the ways of the Christian Church.

It is because we knew that girls would want to know of such heroes and heroines in Canada that it was decided that the mission study for girls' groups this year should be about the work of our Church in

Canada. ''Why, I had no idea that mission study could be so interesting!'' a young girl in a group which had just completed the study ''Making Friends in Canada'' said to me recently. ''Now when they talk about giving to Missions I'll know what they mean.''

The ''Making Friends in Canada'' packet contains stories based on our work, and also definite information as to what our Church is doing. Then, too, it will help in planning the meetings of your group, for it has a suggested outline for six complete regular meetings and also a special meeting to which parents and friends might be invited.

Each year our girls' groups are asked to contribute a certain amount of money to the Women's Missionary Society for a special project. Last year the girls did not quite reach their goal of $1,000. This year a new project will be suggested. Be sure to watch the next issue of *The Glad Tidings* for details of this year's project.

Then, too, there is the matter of affiliation with the Women's Missionary Society. By such affiliation your group definitely links itself up with the work that the Women's Missionary Society is doing at home and abroad—you promise to study, to pray for and to contribute to its work. Most groups hold a service of affiliation at the conclusion of the mission study project for the year. Last year the new affiliation service was prepared. We should be very glad if every girls' group would use this service this year. Sufficient copies for your group may be obtained free of charge from the Women's Missionary Society offices.

Let us remember that we, too, have a part to play in the growth of this great Canada of ours. In order that we may be better fitted to play our part, let us begin immediately ''Making Friends in Canada''.

—*Margaret Webster.*

MISSION BANDS

BIRTHDAY CELEBRATIONS, CHINESE STYLE

MOST people the world over reckon their birthdays from the actual day of their birth. But this is not true in old China. When a Chinese baby is born, he is ''*yat slooi*,'' or one year old, immediately. Then when Chinese New Year's Day comes he is two years old, no matter if he was born only the day before! So when we ask a little Chinese child how old he is, we must remember to count off two years if we would know how old he is according to our way of counting.

Nowadays, a great many Chinese children when asked how old they are will reply: ''Oh, I am ten years old Chinese, but only eight years in the Western way.'' This all seems very strange to us but we have to keep remembering that our ways seem very strange to these people sometimes, too.

In one Chinese Sunday School I know about, the little children keep their birthdays almost as you do, by sharing what they have with little ones who are not as fortunate as they are. They bring their birthday pennies to Sunday School the Sunday after their birthdays. But their ''penny'' is not quite like yours, for it has a square hole in the centre. These coins are called *cash*. The square hole in the centre is there so that the *cash* may be strung on a long cord to make it easy to carry. On special occasions the string must be bright red and silken, if possible, but on ordinary occasions any old string will do.

These children do not have a birthday cake with candles and candies and ''Happy Birthday'' written on it in pink icing, as so many of you have. Instead of all those fancy Western things they have a shiny bright red pottery pig with a hole in his back to receive the pennies, and places for the birthday candles in a line from his head to his tail. The birthday child stands up before the school and says: ''I am six years old to-day.'' Then he bows very deeply to the school and puts his *cash* one by one into the red pig bank. As he does so, he counts very slowly, ''Yat, yi, saam, sz, ng, lok.'' When that is finished he stands very straight and tall and smiling while the children all rise and sing, ''Happy Birthday to You,'' with the very same tune you use. The words are different, but the meaning is just the same. When they have finished singing, the birthday child bows his thanks, then turns and blows out the candles on the red pig just as you do on your birthday cake. And he is truly as happy as only people can be happy when they learn to share God's love and goodness, whether they live in Africa or China or England or America, or any other place in the whole wide world.

(This interesting account of a Chinese child's birthday celebration was written by Mrs. Charles H. Lewis of China).

—*Missionary Mail*, Presbyterian Church, U.S.A.

PROVINCIAL NEWS

ALBERTA

Mrs. A. B. McGorman, Penhold, Press Secretary

CALGARY Presbyterial.—''Christmas in War-time'' was the subject Mrs. C. E. Jamieson chose for the devotionals at the monthly Presbyterial Executive meeting. She told of the birth of Christ, the cruelties of Herod, the wickedness and cruelties of many rulers through the ages and of the hope the Christmas message brought to the world.

St. Andrew's C.G.I.T., Calgary, had a vesper service on December 20th and on the Friday evening preceding had a Mother-and-Daughter banquet, when each girl presented her mother with a gift she had made for the occasion.

Macleod Presbyterial—At the Thank-offering meeting in St. John's Church, Medicine Hat, slides were shown in connection with Dr. Gushue Taylor's work among the lepers in Formosa. Miss Webster, Girls' Work Secretary, met with the Auxiliary one afternoon at the end of November and in the evening met with some of the leaders in young people's work, when general and local problems were discussed with her. This year St. John's Auxiliary contacted the ladies of the Church, and envelopes for monthly contributions were given, with very satisfactory results, as their allocation has been met without the usual teas and sales. The Auxiliary hopes that some of the givers will become active members.

Red Deer Presbyterial—The Carstairs Auxiliary reports a very satisfactory year in 1942. They more than met their allocation and had very interesting meetings. Their Press Secretary wrote: ''We greatly widened our knowledge of our missionary work both at home and abroad. Surely after a year of such close contact with God's work and His workers we ourselves have not been left unchanged. We should all of us be able to face life with more tolerance, humility and sympathy.''

May God be with each Women's Missionary Society worker throughout the coming year and give us grace and faith to bear whatever is before us.

BRITISH COLUMBIA

MRS. W. BARLOW, 242 W. 15TH ST., NORTH VANCOUVER, PRESS SECRETARY

KAMLOOPS-OKANAGAN Presbyterial—The Thank-offering meeting of St. Andrew's Auxiliary, Armstrong, was held on November 12th. The missionary topic had to do with the work of our returned missionaries who are now working in various parts of Canada. The Auxiliary was assisted by the choir.

Miss Margaret Webster, Girls' Work Secretary, addressed the Kamloops Auxiliary at the November meeting. At the annual meeting reports showed that all departments were doing excellent work. All the officers were re-elected; and they were installed by the Rev. John McTurk.

Westminster Presbyterial—In Vancouver, the Wilson Mission Band, usually known as ''Knox'', held its Christmas closing in December. Mrs. G. W. Ledingham, the energetic leader, has gathered a Band of about twenty-five members, with three bright girls as officers and one as organist. A fine meeting was carried through. The encouraging part of the gathering lay in the fact that twelve or fourteen grown-ups attended. The Fairview Band, under Mrs. Ivan Le Huquet, is to take part in the Sunday School exercises. They have made gifts of wall texts for shut-ins.

A very successful gathering took place in the Kerrisdale Church when Miss Margaret Webster addressed the Canadian Girls in Training and their leaders.

MANITOBA

Mrs. W. S. Nairn, 523 South Vickers St., Fort William, Ont.,
Press Secretary

BRANDON Presbyterial—At the annual meeting of First Church Auxiliary, Brandon reports of the year's work showed a substantial increase. New officers were elected, with Mrs. J. McLeod as the new President.

St. Andrew's, Brandon, had encouraging reports at its annual meeting, showing an increase in members and finances. Mrs. W. J. Allen was elected President. To this Auxiliary two gentlemen contribute regularly in memory of their wives who were most faithful members, and were called home in 1939. They are Mr. Wm. Buchanan, Senior, who was eighty-seven years old last October, and Mr. A. MacMillan. This is quite unique, we think.

Superior Presbyterial—The annual meeting of St. Andrew's Auxiliary, Fort William, was held in the church hall. Satisfactory reports were presented by the various secretaries. Announcement was made of the annual meeting of the Presbyterial, to be held on January 13th and 14th—the Executive meeting in First Church, Port Arthur, on the 13th, and the open session in St. Andrew's Church, Fort William, on the afternoon and evening of the 14th, with Miss Adams as the guest speaker.

Capt. the Rev. J. A. McMahon of First Church, Port Arthur, gave the Christmas message. We must keep it ever before us that Christ came to save sinners. He came quietly, and away from the mad rush of affairs, a baby born to humble parents, with a manger for His bed, he said. We seek to limit the Holy One of Israel, he continued, but when we are tempted to think along that line, we should remember Bethlehem and God's work there. The speaker described sin as the enemy of all the world, the mother of all ills, the enemy of peace itself. Mrs. W. Ballantyne paid tribute to Mrs. James Gibb and made a presentation to her.

Winnipeg Presbyterial—Mrs. J. Duffin, Presbyterial President, brought a very fine report of the Council meeting to the following Societies: St. John's, First Church, St. James, Norwood, and Selkirk Auxiliaries, and the Golden Sheaf Mission Band of First Church. Mrs. Duffin had practical suggestions to give each Secretary. The Provincial President, Mrs. Dunwoody, who had mapped out a fine programme for her visit to the various branches, was unfortunately unable to carry this out owing to her serious illness. It is with grateful hearts that we learn that she will soon be fully recovered and able to take up the work she so reluctantly had to lay aside.

Very alert and on their tiptoes are Winnipeg Mission Band leaders. Three conferences were held during the fall months to discuss Mission Band problems, games and construction work. Study stories were dramatized and new and appropriate hymns learned. The leaders find these meetings a great help in planning for greater and better results.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

''RELIGION is no more possible without prayer than poetry without language, or music without atmosphere.''—Martineau.

Annual meeting—The annual meeting of the Ontario Provincial Society will be held in Guelph April 12-14. The Billeting secretary is Mrs. C. E. Hewer, 110 Queen St. W., Guelph. The reduced representation for this year includes the Board of Management and the Presbyterial Corresponding Secretaries. Further particulars will be given in the March number.

Chatham—The Isabel McConnell Young Women's Auxiliary, Leamington, is eight years old, and celebrated the fact at a birthday party. Guests of honour were Mrs. W. E. Stauth, Presbyterial President, who gave a thoughtful address on ''The World's Need To-day'' and Mrs. George MacDonald, a former Young Women's Secretary. Miss Leila Morse led in devotions and Mrs. Lorna Liftgow gave an address on ''The Place of the Bible To-day''. At the annual meeting, held at Mrs. James Reid's home, Miss Freda Johnston was honoured. To the Alex Bartlet Auxiliary, Windsor, Mrs. H. R. Nobles gave a stirring patriotic talk on ''A Holy Crusade''. Mrs. L. A. Hopper and Mrs. Harry Cass led in the worship service and Mrs. Brenton MacKean and Miss Jessie Williston were honoured. At the annual meeting Miss Jean Henderson announced that the allocation had been met.

St. James Auxiliary, Thamesville, held its Thank-offering meeting at the manse. Mrs. G. S. Baulch urged a thorough visiting campaign and read a paper on ''Gratitude''. In brief messages Mrs. G. A. Dickson, Mrs. B. Lawrence, Mrs. Angus Graham and Mrs. Leonard Herbert emphasized the same thought, and Mrs. George Balmer and Mrs. W. W. Watts led in the Thank-offering service. Mrs. P. A. McKellar, leader, reports several interesting activities of Duart C.G.I.T. At a senior Auxiliary meeting the girls, in costume, dramatized Dr. Robert McClure's story, ''The Bombed Hospital''. They enjoyed doing it, and the ladies appreciated it, and the treasury was enriched. At another meeting sixteen boys were present and a number of adults; three good papers were given and Archie McPherson told of his experience at the military camp. Miss Betty Bandeen attended camp at Leamington. To a meeting held at Mrs. McKellar's home the mothers were invited and small gifts were presented to girls leaving town. ''We have met our allocation and hope to get together again in the spring''—with girls leaving for work or college it is hard to carry on now.

Other annual meetings—St. Andrew's Auxiliary, Windsor, re-elected the entire Executive by acclamation; Mrs. Duncan MacMillan spoke on ''French Work in Canada''. To Knox Auxiliary, Windsor, excellent reports were presented and Mrs. Earle Fox brought to mind ''The First Christmas''.

Hamilton—Chalmers Auxiliary, Hamilton, observed its thirtieth anniversary in December, Mrs. S. Fletcher presiding. This was a happy gathering, linking the past with the present. Members who had passed on were remembered by a memorial hymn. Mrs. R. Pilgrim and Mrs. Joseph Penfold, two of the four surviving charter members, were present —Mrs. Adam Inch and Mrs. George Grassie were unable to come; all four were given mementoes. Mrs. Victor Smith, Provincial President, spoke on ''World-Wide Missions''. The session, Goforth Young Women's Auxiliary, the Mission Band, and several city Auxiliaries extended greetings, and Mrs. D. Munro spoke for the Presbyterial. Mrs. W. A. Dover reviewed the Auxiliary's history and Mrs. W. I. McLean led in devotions.

''The past still travels with us from afar, and what we have been makes us what we are'' must have been the feeling of members of Knox Church, St. Catharines, who met to celebrate their 60th anniversary. High lights of the meeting included extracts from the minutes of the past six decades, a short memorial service, greetings from other organizations of the church, and from Mrs. J. M. Dickson of St. David's, a delightful letter from Mrs. G. H. Smith, Ottawa, wife of a former pastor, and the address given by Mrs. H. A. MacMillan, formerly of Formosa.

Ottawa—Missionary-minded men, women and young people in Ottawa turned out in force to hear Dr. John R. Mott while that outstanding missionary statesman and present-day religious leader was in the city for a two-day inter-Church conference on World Missions. Rev. Robert Good of Erskine Presbyterian Church presided over a morning session in Dominion United Church, when clergymen of all denominations were present. Two conferences were held in St. Matthew's Anglican Hall, led by the secretaries of the Anglican, Baptist, Presbyterian and United Church Mission Boards. Dr. Mott's message at a public meeting at night when the audience packed the large auditorium of Chalmers United Church, and overflowed into the Sunday School hall, might be summed up thus, ''Christ has been the generating source of all the profound changes for good that have ever occurred or ever will take place; that is the undying conviction that brought me among you tonight.'' Dr. Mott also addressed a luncheon meeting for ministers and Women's Missionary Society Executives, and a dinner meeting for men at the Chateau Laurier. Mrs. F. M. Mooney represented the Presbyterial on the Inter-Board Committee.

From **Sarnia** comes this interesting item: Joan Crockard of the Jubilee Mission Band, Paterson Memorial Church, Sarnia, painted coffee tins and sold them to be used as jardinières, adding more than $10 to the expense fund.

Toronto—The Young Women's Auxiliary of Cavan Church, Bolton, observed its fifth anniversary with Home Helpers, Senior Auxiliary, Nashville Young Women's Auxiliary, and many other friends present. Mrs. G. Rutherford welcomed the guests. Mrs. T. French led in the devotions. ''Love'' was the theme of the roll call. The study took the form of a radio broadcast, members impersonating missionaries in India, China, and British Guiana, deaconesses and hospital visitors in Canada, giving high lights of their work, with Mrs. Rutherford announcing from Station Y.W.A. A beautiful autograph quilt for the bale was exhibited. Miss M. Harper and Mrs. Everton Bernath brought greetings. Rev. Mr. Ross closed with prayer.

QUEBEC

MISS MARY GREIG, 2168 PARIS ST., MONTREAL, PRESS SECRETARY

EVEN at the beginning of February there may be a few Auxiliaries that have not come to a definite decision as to whether or not to use a Study this year. For these, the following item from a Montreal Auxiliary may be a source of encouragement.

It all began this way: ''Why not have a joint meeting in December, for the final Study of 'I will build my Church'? A dramatization is suggested in the outline of this Study.'' Melville Young Women's Auxiliary was speaking.

''Yes, that is a good idea. Neither Melville nor Kensington has enough members to do justice to Study Six. Come along!'' ''We'll be at your Auxiliary meeting then—December 15th—at Kensington.''

So thus it was that Melville and Kensington Young Women's Auxiliaries found themselves in a cosy room, with a cheery fire burning, and gathered 'round the table—a group met for fellowship, study and worship. But cosy room and cheery fire were soon forgotten, as the various members joined in the dramatization of this most interesting study. Instead, they were gathered in conference at Madras—one hundred years hence! Here sat a representative from China—there one from India. Indeed, representatives of all the countries that, 'way back in 1939, had known the Christian Church were met together.

Then, as one after another, from Africa and the East told of the high hopes, and the promise, of their young Churches in 1939, steadily growing but still too weak to be left without support, and their tragic experiences in the years that followed, we saw, in imagination, the world 100 years hence,—as it might have been *if*, at the outbreak of war, missionary effort *had* been discontinued, and all support *had* been withdrawn from missions and younger Churches.

It was startling, finding ourselves back once more, in that comfortable room, with our friends from Melville Young Women's Auxiliary, and realizing just what could happen ''one hundred years hence''. It made us see, too, the answer to ''Oh, but it's War-time!—How can you expect me to give to Missions, or have any time to attend missionary meetings?''

If your Auxiliary has not, as yet, taken this Study ''I will build my Church,'' we from Kensington and Melville heartily recommend that you get busy at once!

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

MOOSE JAW Presbyterial—It was with a deep sense of loss that we learned of the passing on September 24th, 1942, of Mrs. George Ross, a member of Knox Church, Moose Jaw, at the age of eighty-two. She was one of God's faithful servants and a shining light in her Master's service.

Born in Ontario, Flora MacGillivray came to the Pense district with her parents in the early eighties. In 1887 she married George Ross, one of the early settlers of the Pioneer district, who predeceased her a number of years ago. Mrs. Ross became a member of the Women's Missionary Society in 1911. She later held the office of President and received a Life membership on December 16th, 1913. She was an honorary president of the Provincial and of Moose Jaw Presbyterial. In 1916 Mr. and Mrs. Ross moved to Moose Jaw, where she was a devoted worker in the church and in all community enterprises. Neither advancing years nor flagging health could prevent her from attending church or being concerned for its welfare.

The funeral service was held in Knox Church and was largely attended. The Provincial Legislature was represented by the Hon. J. W. Estey and Hon. W. F. Kerr. Rev. R. A. Davidson conducted the service.

(We regret the delay in publishing this note from Moose Jaw. It was forwarded by the Press Secretary in time for our December issue but failed to reach us.—EDITOR.)

Regina Presbyterial—Miss Margaret Webster, Girls' Work Secretary, spent several days in Regina in early December, bringing inspiration and encouragement to all groups of the Presbyterian churches in the city. She met the young women's organizations at a joint supper meeting in First Church, when the theme of her address was ''What young women could do to further the purposes of the Church''. She dwelt on what is being accomplished by the Church under grave difficulties in a score of countries, emphasizing the fact that knowledge of what has been accomplished in the past and of tests that the Church had survived would serve to hearten workers in present difficulties. She reminded her hearers that, ''behind the blackouts of Europe lights are burning''.

Miss Webster spoke briefly at the annual meeting of First Church Auxiliary, bringing to it as the mother group the challenge of its responsibility and opportunity toward the younger groups. She also visited the Mission Band and C.G.I.T. groups. At a rally at the Walter Martin Memorial Mission, Eastview, at which approximately fifty girls and their leaders were present, Miss Webster gave a vital talk on the preparation girls must make for a life of service.

Prince Albert Presbyterial—The Presbyterial's 29th annual meeting was held on January 13th in St. Paul's Church, Prince Albert, with members present from Clouston, Meath Park, Melfort, Sylvania and Tisdale. Although the meeting was held four months earlier than usual, in accordance with a recommendation from the Council, and to take advantage of the visit of Miss Pelton, General Secretary, the representation was exactly the same as at last year's, held on May 5th. This was decidedly heartening to the Executive. When Miss Pelton had heard our reports she discussed them thoroughly, and the Presbyterial should benefit greatly from these discussions.

Several resignations had been accepted during the year. Especially regretted was that of Mrs. R. G. McKay, who was so long a wholehearted and faithful President of the Presbyterial. No words can express how the Executive felt, and still feel, because of her going. She will long be remembered among us and in the community at large for kindnesses shown and faithful service. Before she left, a large number of her friends in the work met at her home and presented her with a suitable gift, Mrs. A. Roskamp making the presentation. ''God bless her and keep her always'' is our heart-felt prayer. Regret was also expressed that Mrs. M. E. McKay of Tisdale had resigned as Mission Band Secretary. She has given long, faithful service and her resignation leaves the Presbyterial so much the poorer. It was intimated, too, that Mrs. A. Cruickshank was leaving Melfort and would no longer attend our Presbyterials. No one who ever heard Mrs. Cruickshank pray or speak can forget her fervour. She will be an asset to whatever community she may be in.

It was heartening to hear, in many reports, of increases, and this despite Red Cross work, &c. The new Auxiliary at Sylvania sent in an interesting report—they are off to a good start. Mrs. P. D. Tyerman, Supply Secretary of the James Nisbet Auxiliary, graciously entertained the visiting delegates and the members of the Auxiliary at luncheon. Tea was served by the Auxiliary in the afternoon.

''In *Alice in Wonderland* the Queen remarked to Alice 'Alice, we must now run very hard to keep where we are.' Her words express a great truth. Progress is only attained by constant and unsleeping effort. In all kinds of moral endeavour our only safety lies in continual struggle.''

Treasurer's Statement

November 30th, 1942

RECEIPTS:

In memory of the late John Schade, through North Bay Presbyterial	$ 5.00
Toronto Young Women's Fellowship	46.00
Chinese Ladies' Auxiliary, Toronto	30.00
Refund on Council Expenses	27.05
Pension rate received from missionary	17.59
Government Grant, Cecilia Jeffrey School	5,517.11
Government Grant, Birtle School	3,881.10
Income Tax	441.52
A Friend, Walter Martin Memorial Mission, Regina	50.00
PROVINCIAL GIVINGS:	
Alberta	177.63
British Columbia	500.00
Manitoba	233.10
Manitoba, Supplies	420.30
Ontario	12,000.00
Ontario, Supplies	104.99
Saskatchewan	84.77
Quebec	1,550.00
	$25,086.16

DISBURSEMENTS:

Hospitals:	
Canora	$ 325.33
Rocky Mountain House	230.00
Chinese in Canada	813.00
Cecilia Jeffrey Indian School	379.16
Cecilia Jeffrey Indian School, Government Grant	2,989.59
Birtle Indian School	294.16
Birtle Indian School, Government Grant	1,509.01
Mistawasis Indian Day School	45.00
Saskatoon Residence	75.00
India:	
Bhil Field	50.00
Jhansi Field	83.33
China	1,157.41
Deaconesses	1,392.67
Publications	689.43
Organization	558.33
Supplies	100.00
French Work	60.00
Christian Literature	435.00
New Missionary	83.33
Deputation	69.00
Life Membership	22.40
War Services	300.00
Income Tax	439.62
Lantern Slides	5.37
Council Meeting	39.30
Walter Martin Memorial Mission, Regina	75.00
Huntingdon Residence	13.60
Overseas	466.66
Orphaned Missions	1,000.00
Exchange	3.10
Administration	544.05
	$14,247.85

RESERVE FUNDS

RECEIPTS:

Legacy Fund—	
Payment on Toronto House	$ 25.00
Special Fund—	
Payment on Prince Albert House	33.25
Payment on Vegreville House	47.50
	$105.75

DISBURSEMENTS:

Legacy Fund—	
Ukrainian Church	$560.43

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

New Organizations

Ontario

Barrie Presbyterial—Affiliated Society, Knox Church, Flos. (Pres.—Mrs. Norman Barnes, R. R., Elmvale; Sec.-Treas.—Mrs. Russel McElwain, R. R., Phelpston.)

Toronto Presbyterial—Auxiliary, Mimico. (Pres.—Mrs. Samuel Boyd, 36 Robert St.; Treas.—Mrs. Edward Blair, 148 Stanley Ave.; Sec.—Mrs. Alec McEachern, 11 Allen Ave.); Young Women's Affiliated Society, High Park Church, Toronto.

Quebec

Montreal Presbyterial—Auxiliary, Mount Royal; Auxiliary, Chinese Church, Montreal.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.
British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Mrs. John Booth, 3 Nealon Ave., Toronto.
Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.
Saskatchewan.—Mrs. C. P. Young, 916 Spadina Cres., Saskatoon.

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Orders must be sent direct to the PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY, Room 800, 100 Adelaide St. W., Toronto

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Book List

OUR NEIGHBOURS, THE JEWS. By Robert Smith............	$ .10
ON THIS FOUNDATION, The Evangelical Witness in Latin America. By W. Stanley Rycroft. Another book for the 1943 Auxiliary Book Shelf....................................	.65
FOCUS ON LATIN AMERICA. By Dorothy F. McConnell. This book gives essential facts about the varied enterprises of the Evangelical churches and their missions in Latin America....	.35
ACROSS ALL BARRIERS. Extracts from the book FOR THE HEALING OF THE NATIONS by Dr. H. P. Van Dusen......	.25
CONTINENTAL CHRISTIANITY IN WAR-TIME. By Dr. Wm. Paton	.10
PACIFIC OUTPOSTS. By Norman Goodall.....................	.10
PRAYERS FOR AUXILIARY MEETINGS. (See January *Glad Tidings*, page 30)	.25
WORLD DAY OF PRAYER PROGRAMME AND SERVICE OF WORSHIP FOR YOUTH.............................. each	.01
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RENEW THE "GLAD TIDINGS"

Renewals and new subscriptions for 1943 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 2, Ont.

Form of Bequest

I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XIX MARCH 1943 No. 3

THE GLAD TIDINGS

Financial Statement for 1942

Student Work in Brazil

Our Ukrainian Neighbours

Dr. A. R. Kepler

Free China — An Open Door

From India

British Guiana Women Help

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W. D.

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The Glad Tidings

Vol. XIX TORONTO, MARCH 1943 No. 3

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Miss Wrong in Canada

MISS MARGARET WRONG, Secretary of the International Committee on Christian Literature for Africa, who came from London in November to visit the United States and Canada in connection with the work of the committee and to attend the conference of the Institute of Pacific Relations as a member of the British delegation, spent some time in Canada early in the year. While in Toronto she spoke to a number of gatherings about Christian Literature work for Africans, recent developments, some problems to be faced, and opportunities such work offers. Miss Wrong was a welcome visitor at a January meeting of the Council Executive. In our next issue we hope to pass on to our readers a little of the interesting information given by Miss Wrong.

Begins Work in Amkhut

Miss Beatrice Scott, of the Bhil field, returned to Amkhut from Landour after her language examination and was to begin work with a pundit there at the beginning of November. At the end of October she wrote that she was spending most of her time at the school, observing the work, helping with the copy books, records, &c., and teaching one of the English classes. Miss Sherrick had been teaching all these classes since the only teacher who could teach that work joined the army. Miss Scott was going to teach a Sunday School class, too, the pundit helping her prepare for it. On November 1st Mr. Wood was at Amkhut for the Communion service and baptized eight children, then went to Sardi to have a Communion service there in the afternoon.

Among the Deaconesses

Miss Chrissie Diffin

Miss Iris Munro, after many years' service in Montreal as port worker and deaconess, was transferred at the end of January to Kirkland Lake, Ontario, in response to an appeal from the Presbytery of North Bay and Temiskaming for a deaconess to help in the work of that congregation, which has for some months been without a minister. Miss Lily Macarthur, who spent two years in Kirkland Lake helping to build up the new congregation, came over from Val d'Or to welcome Miss Munro to her new field.

When Miss Munro left Montreal, Miss Helen Ross took charge of the work at the Gordon Mission.

After spending three months in the Presbyteries of Brandon and Winnipeg, Miss Grace Irvine came to Superior at the beginning of January to work in the Port Arthur-Fort William district for four months.

Miss Hazel Macdonald, who was working in the autumn under the Presbytery of Calgary in Lethbridge and among the Hungarians in the southern part of the province, was in Calgary for a short time during the very cold weather, then returned to continue her work in the south. When she goes back to Calgary, where a good deal of work has been planned for her, she will still keep in contact with the Hungarian centres in the south and a women's group in Lethbridge.

Miss Grace Irvine

At the beginning of the year Miss Chrissie Diffin began part-time work under the Presbytery of Westminster. She is at the present time doing survey work in North Vancouver.

Presbyterian Foundation Fund

ON January 19th the Council Executive welcomed to its meeting Dr. J. G. Inkster, who came on behalf of the Committee that has been authorized by the General Assembly to appeal to the Church for $500,000 to put the Church finances on a sound basis. He told the members of the committee's plans for raising this ''Presbyterian Foundation Fund'' and asked for the support of the Women's Missionary Society.

Dr. Inkster was assured that as loyal Presbyterians the Society's members should be behind the effort of their Church to wipe out the deficit and strengthen the Church finances. All who believe that the Presbyterian Church in Canada stands for something worth preserving in our national life and that as a branch of the whole Church of Christ it has a responsibility in work for the extension of His Kingdom throughout the world will be quick to answer this appeal of our General Assembly. By so doing, they will ensure that the Church may be able not only to maintain its present work but also to take advantage of opportunities for wider service, in this and other countries. This may well be a time for earnest consideration of the place of the Christian Church, and of our branch of it, in the world of to-day—and in the world we would have after the war. Again and again has it been said that this war is being fought for spiritual issues. If such a declaration is more than empty words as far as our people are concerned, it must mean that there must be no weakening of the spiritual life of our land. In a spirit of thanksgiving for our Christian heritage, for the blessings of the present, for our freedom during three and a half years of war from the suffering and loss experienced by Churches in other countries, the people of our Church in Canada should give to the Foundation Fund, determined that in no part of our country, or in other lands, shall people to whom our Church should minister be deprived of its services, or children grow up without the opportunity of Christian teaching —because of ''lack of funds''. Never has there been greater need for the services of the Christian Church than at the present time and never has its opportunity been greater—here and in other countries. With vision to realize the need and the opportunity, our people will not let the Church's appeal go unheeded.

Day of Prayer Broadcast

A FIFTEEN MINUTE coast-to-coast broadcast for the 1943 Day of Prayer will be given from Toronto, over the C.B.C. network, by Mrs. Albert Matthews (wife of the Lieutenant-Governor of Ontario) on Thursday afternoon, March 11th, from 4.30 to 4.45 E.S.T.

Former Formosa Missionary Home from Japan

IT was recently learned that Miss Georgia Newbury, who was for a time Acting Principal of the Girls' School at Tansui, Formosa, while Miss Douglas was studying Japanese in Tokyo, had returned from Japan. Latterly Miss Newbury had been engaged in newspaper work in Tokyo—after the outbreak of war the only English-speaking journalist, it is reported, who was allowed on the streets of that city. From a window of the newspaper office she saw the American raid on Tokyo. Later she was allowed to return to America in exchange for a Japanese.

FROM time to time there come inquiries as to why some new organization has not been announced in *The Glad Tidings,* and always the answer is the same: no official notice of the organization of the new group has been received. When a new group (Senior or Young Women's Auxiliary, Associate or Affiliated Society, Girls' group, or Mission Band) is formed it should be at once reported to the Presbyterial Secretary (Corresponding Secretary, Young Women's Secretary, Girls' Organizations Secretary, or Mission Band Secretary, according to the group). She reports the new group to her Provincial Secretary, who then advises the Council Secretary. When new groups are reported to the Council Executive, they are listed in *The Glad Tidings* under *New Organizations.*

THE General Assembly's Committee on Home Religion, in response to the desire expressed through the Church, is preparing a devotional quarterly for use in the homes. It is expected that the first number will be ready in October. In the meantime, it is recommending the devotional monthly *To-Day.* (See January *Glad Tidings,* page 44.)

"And on earth peace."—Luke 2:14.

They sang of peace that blessed morn
When Christ was born.
And burdened hearts of weary men
Took courage then;
And though fulfilment tarries long,
Faint not! Be strong!

The world, harassed by constant strife
And dangers rife,
And weary for the paths of peace.
Where conflicts cease,
Finds not its quest in ways of man,
Nor ever can.

For only in God's plan and way,
From day to day,
Can hearts find peace, or nations know
The paths to go—
His rule, in gracious righteousness,
Alone can bless.

"Let the peace of God rule in your hearts."—Col. 3:15.

—Fred. Scott Shepard.

Financial Statement

FOR YEAR ENDING 31st DECEMBER 1942

FIRST let me congratulate the members of the Women's Missionary Society on the excellence of the audited statement, a synopsis of which is given below. The Auditors' Statement was presented to the Council Executive on February 9th and will appear in full in this year's Annual Report.

RECEIPTS:

Provincial Givings:		
Alberta	$ 3,883.39	
British Columbia	5,351.15	
Manitoba	3,500.00	
Ontario	113,058.90	
Quebec	14,710.00	
Saskatchewan	2,058.94	
		$142,562.38
Individual Subscriptions		634.85
Special Refunds		222.22
Sale of Ukrainian Hymn Books		35.30
		$143,454.75
Government Grants:		
Birtle Indian Residential School		17,662.53
Cecilia Jeffrey Indian Residential School		23,298.75
		$184,416.03

DISBURSEMENTS:

On Estimates	$136,491.80
Expended from the General Fund balance, December 31st, 1941	9,415.00
Returned to Ewart Trust Fund	104.25
Government Grant paid to Birtle Indian Residential School	19,587.68
Government Grant paid to Cecilia Jeffrey Indian Residential School	22,050.01
	$187,648.74

Provincial Givings for Supply Fund

Receipts:		
Alberta	$ 93.33	
British Columbia	258.85	
Manitoba	426.30	
Ontario	4,890.19	
Quebec	56.50	
Saskatchewan	141.41	
		$ 5,866.58
Disbursements:		
Paid for Supplies		2,754.69
Balance on hand December 31st, 1942		$ 3,111.89

WAR SERVICES

Appropriated from General Fund balance on hand December 31st, 1941		$ 5,000.00
Grant for Community Church at Ajax	$ 150.00	
Grant to Port Worker, Halifax, for Christmas cheer for the Forces	25.00	
		175.00
		$ 4,825.00
Total receipts, including Supplies		$190,282.61
Total disbursements, including Supplies		190,403.43

It is gratifying to note that receipts from the six Provincials have increased by $1,958. British Columbia, Ontario and Quebec increased their givings. Manitoba also increased theirs and was the only Provincial to meet their allocation. Alberta and Saskatchewan gave slightly less than last year.

The disbursements for the year on the estimates were $136,491.80 or $5,667.73 more than in 1941. In addition, as will be seen in the statement above, $9,415 was spent in 1942 from the 1941 balance in the general fund. Receipts from Government grants for the two Indian Residential Schools were $40,961.28 and expenditures were $41,637.69.

This year there is an extra account of receipts and expenditures as the Provincials are now sending money in for Supplies. Receipts from this source were $5,866.58, while $2,754.69 was spent. The balance of $3,111.89 will require to carry the Supplies till more money comes in. Most of it will be spent shortly.

By order of the Council $5,000 was set aside for War Services. Only $175 of this has been spent, but the balance will be reduced almost at once by gifts to war services.

Adding all these together, the total receipts, including money for supplies, were $190,282.61, while the total disbursements on the same were $190,403.43.

The Council Executive will now feel free to do as has been done of late, make some grants at once from the cash on hand and keep the balance to finance the Society during the lean months.

In addition to the $136,491.80 given from the estimate and grants from the 1941 balance, members will be glad to know that from the Legacy Fund in 1942 was given $2,985.43, to the following—Churches at Geraldton and Timmins; the Ukrainian Church, Toronto; the Walter Martin Memorial Mission, Regina.

Grants from the 1941 balance made in 1942 were:

British and Foreign Bible Society in Canada and Newfoundland	$ 200.00
Bombed Churches in Scotland, England and Ireland	600.00
Chaplaincy Services, toward printing of *The Armour of God*	750.00
Chinese War Relief	500.00

Missionary and Deaconess Training School	315.00
Transferred to Pension Fund, on order of the Council ..	2,000.00
Set aside for War Services	5,000.00

Last year the Treasurer's statement closed with the hope that in 1942 we would recover the $726 of lessened givings from the Provincials and we have and far more.

Do you wonder as the above statement is read that we congratulate the membership and that our hearts are very thankful for all the way the Lord our God has led us?

The pity is that more of the women of our Church do not share in this work which is part of the work the Church must do in these war years to maintain the spiritual values for which our men and women are fighting.

"We would do well to take this truth to heart. We must win the war but to do so it is not necessary that religion and the service of God should meanwhile be suspended." (From *The Gate of Life.*)

(MRS. DANIEL) HELEN M. STRACHAN,

For Student Work in Brazil

WHEN it recently agreed to make, through the World's Student Christian Federation, a grant of $500 towards the support of a worker among students in Brazil the Council Executive for the second time gave practical expression to our Women's Missionary Society's interest in Christian work in Latin America—last year a grant was given for Christian literature. The needs of the work and the opportunity it offered have been frequently brought before the Churches of the United States and Canada in recent years.

Some time ago the Rev. Hugh A. MacMillan presented to the Board the particular needs of work among Latin American students. Then about two months ago the Rev. Robert C. Mackie, General Secretary of the World's Student Christian Federation, appealed to the Women's Missionary Society for help for student work in Brazil, in particular for a grant towards the support of a Latin American worker.

At the invitation of Latin American delegates at the Madras Conference, Dr. John R. Mott, Chairman of the International Missionary Council, spent much of his time in the next three years visiting the countries of what is commonly called "Latin America". During his visits he came to see that "in every country the students formed a key group, essential to the development of the Christian Church, and largely untouched by positive Christian influences". He made a point of meeting with student groups in every university centre he visited; as a result, Student Christian Movements were begun in Mexico, the Argentine, and Uruguay. To follow up the work, Mr. Mackie visited Brazil, Uruguay, the Argentine, Chile and Peru in 1941 and Mexico in June 1942, and with

Dr. Mott planned for the appointment of workers among students.

While in Brazil, Mr. Mackie met with the leaders of the Student Christian Association formed at the University of Sao Paulo as a result of Dr. Mott's visit. Both he and Dr. Mott were impressed, Mr. Mackie said, with ''the fine character and initiative of the student president, Euripedes Facchini, a man with a fine Evangelical background''; and they suggested that he might some day give time to developing work amongst students in his own and other universities. Thus last fall when word came that Senhor Facchini had decided ''to give a year or two of his life to this work amongst students, if the World's Student Christian Federation, at any rate at the beginning, provide the finances required'', Mr. Mackie wrote: ''Few things have given me more encouragement in our whole relationship to Latin America than the decision of this man who has proved his leadership as a student to undertake this work for a year or two as a graduate.'' It is towards the support of Sr. Facchini in his work among students of Brazil that our Society's grant will go.

Of the work of the Student Christian Movement, Mr. Mackie wrote: ''What is required is a Christian fellowship and centre of activity and initiative in a university situation which is almost entirely alienated from Christianity. While the only leadership we can expect to receive to-day is from the Evangelical Churches, the membership of these Movements in South America as elsewhere in the world is open to any student, whatever his ecclesiastical background, who desires a fuller understanding of the Christian faith. The encouraging thing about all the present experiments amongst students in Latin America is the desire of the groups to pioneer in the large field of students who have no kind of religious affiliation at all. The leaders in the Evangelical Churches and in the Y.M.C.A. in Sao Paulo are only too anxious to co-operate in work of this kind which can be carried on far more successfully on the initiative of students themselves.''

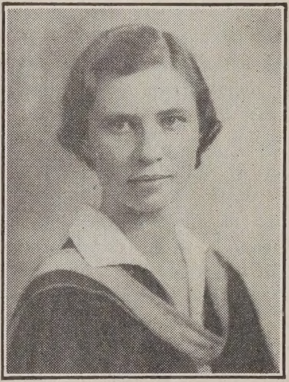
Within these days of stress and dreadful strife
How grateful we should be for quiet life,
For church bells ringing on the Sabbath Day,
For time to work and also time to pray.
For cattle browsing in a meadow green,
For skies with no bombs falling in between
The fleecy clouds; and gratitude we give
That little children safely here may live;
May live and laugh and play, as children should.
Yes! In this land our life is very good.
Then, in our thankfulness, God grant that we
May give of all our gifts most willingly.
Our gold, our love, our work are needed here;
And as our sons go forth our faith shines clear.

—Myrtle Corcoran Watts.

An Encouraging Trip

ON her trip through the Western Provinces, Miss Webster told the Council Executive, she was on the whole encouraged by what she saw of girls' work. Some groups were small, but there was a group in almost every place that had had one the year before, and there were a good many new groups. Where groups had disbanded, the reason was ''lack of leadership''.

During the 74 days she was away (and in that time she travelled to Victoria and back) Miss Webster spoke 80 times, not counting discussion groups and informal talks. She did not confine her attention to girls' work. She visited the Cecilia Jeffrey and Birtle Indian Schools—at the former the girls were excited to be wearing the new uniforms they had helped to make. She was on Indian Reserves in Manitoba—had breakfast with Miss Buckley, Missionary on the Rolling River Reserve, went to Elphinstone, and had lunch with the Crumps on the Waywayseecappo Reserve. With Miss Macdonald she went to Gonor, where our Church is giving religious instruction in the school, with about seventy pupils. While in Alberta, she spent a week-end with Miss Ruby Walker at Eckville. They organized a new Canadian Girls in Training group there, and had three Sunday services—in the morning at Benalto, ten miles away; at two o'clock at Gilby, ten miles north of Eckville, where the service, the first held there for some months, was very much appreciated, she said; and at four o'clock at Hespero, fifteen miles distant—then Miss Webster went on to Rocky Mountain House for the evening service, and Miss Walker back to Eckville for service there.


Miss Margaret Webster

Encouraging notes in Miss Webster's account of work among girls: –A mother in a Manitoba town, seeing the great need for work among girls, gathered twelve together and organized a group. – There are good Canadian Girls in Training groups at the Birtle School. – Olds has a fine group of Explorers, with a Chinese girl as president. – Westminster Presbyterial has many new groups. – In Victoria every church but one has a girls' group. At the rally the Chinese girls were well represented. – There was a good rally at Vancouver, although some churches have no groups. – In Kootenay one group was reorganized while she was there. – There is a new C.G.I.T. group at Geraldton, where the congregation is growing, and work among young people progressing—there were 103 at Sunday School. – This year's mission study is being well received through the provinces.

A Visitor's Impression

IT was a cold winter morning and although the storms of previous days had abated it seemed unlikely that many would be able to attend the Presbyterial meeting, which was to begin at ten o'clock.

Obviously the President was worried—at best only those living on the highway could come and for various reasons some upon whom she had counted could not be there; then, too, a secretary had been sent from Toronto to help in the discussion period—how would she feel about so small a meeting as this was going to be?

True, numerically it was a small meeting, but it is difficult for the visiting secretary to adequately express the pleasure and encouragement she derived from it. She came away feeling that ''it was good for her to have been there''. Why did she feel that way?

The reports were good, the Presbyterial allocation had been reached and substantially exceeded. A few Auxiliaries had failed to reach their allocation, but others had gone beyond their objective. Some had increased in membership, others had decreased, but increases and decreases were faced honestly and with an eagerness to *know* the reason for both. Good reports are, of course, always encouraging, but it was not the good reports that brought the most joy to the visiting secretary—rather it was the spirit in which they were received, the spirit that pervaded the whole meeting, that of thankfulness for the share that they as members had in the Society's work—thankfulness for the ''privilege'' and ''responsibility'' that was theirs.

It was good to hear the words ''privilege'' and ''responsibility'', to see women who had sacrificed to make the reports what they were and had come through cold and snow to that meeting *glad* that their Presbyterial had done well, but not *satisfied.* It was good in the discussion period to hear always ''How can we do better next year?'', to hear of former suggestions that had been successfully put into practice and to see the eager enthusiasm with which new suggestions were discussed and plans made for carrying them out. Most of all, it was good to attend a meeting at which ''war conditions'' were not once used as an excuse for failure, but rather as an urgent reason for ever greater vigilance in the work of the Women's Missionary Society, a meeting where one felt the women realized that what has been done is as nothing in comparison with what has to be done.

It was a small meeting of one of the small Presbyterials of the Society, judged according to attendance and membership, but it was large in vision and in its determination to learn from the past and to go ''Onward in 1943''.

When thou hast thanked thy God for every blessing sent,
What time will there remain for murmur and lament?

—Trench.

Christianizing Home and Family Life

IN January a three-day Conference on Christianizing Home and Family Life was held at the Canadian School of Missions, Toronto, attended by missionaries, candidates, and members of the Canadian Mission Boards. At the closing session the following resolution was passed:

> Resolved: That this Conference, believing that Christianizing Home and Family Life is basic to the full development of the Christian Movement and life in all lands, would reaffirm and re-emphasize its belief that renewed stress should be placed on all efforts connected therewith. The Conference, further, would respectfully suggest to our Mission Boards that all their missionaries be informed of the findings of this Conference and of its grateful appreciation of all the fine work now being done which definitely conduces to strengthening Christian Home and Family Life in many lands.

Report of the Findings Committee:

1. That, as stated in the accompanying Resolution, the subject of the Conference is one of most basic importance to the on-going Christian Movement in all lands. Its vital importance is two-fold: (*a*) in emphasizing the spiritual values of the Home; (*b*) in focussing attention on the Christianizing of the Home as the essential pivot of true national progress.
2. That while a considerable emphasis and not a little effort are now being given to this department of Christian service and training, they are still very inadequate to the great need and urgency of these critical times and therefore should be largely increased.
3. That cottage industries, using *native* materials, are proving their value not only in helping to meet great economic need but also in fostering a spirit of happy family co-operation and of proper national pride. All such handicrafts should be developed as widely as possible.
4. That the provision of abundant literature suitable for the newly literate should be stressed as an important part of literature programmes; and that literature emphasizing all sides of Christian Home Life should be a definite part of every missionary's equipment.
5. That the need of a health programme for the home cannot be too strongly urged; and that in such a programme particular attention should be directed to sanitation.
6. That in any training course arranged on the mission field to prepare *leaders* for this phase of Christian service the greatest attention should be directed to the practical side; and that not less than 80 per cent. of the programme should be devoted to practical demonstration work.
7. That the selection and training of field workers for this form of Christian service is of paramount importance to its progress; that the subject should be brought before all Mission High Schools and Colleges

and other centres in which Christian vocational training has a place; and, further, that all pastors and others appointed to evangelistic service should have training along these lines.

An Introduction to our Ukrainian Neighbours

By the Rev. H. A. Berlis

OUR Ukrainian neighbours have only recently (since the first World War) become known as Ukrainians. Prior to that war, they were politically unknown, although many millions of them have existed for a thousand years.

As a section of the human family the Ukrainians are closely related to the Russians, Poles, Czechs, Serbs and other Slavic nations. The early ancestors of all these people had a common bond of union: a union not political, but based upon understandable speech. In their language the term for ''word'' was ''slovo'', hence, a person who spoke so that he could be understood was known as a *man of the word:* ''slovianin'', ''slovak'', etc. From this we derive our modern name of ''*Slav*'' for that group of peoples related through their similarity of speech. Our Ukrainian neighbours are by origin ''Slavs''.

Geographically and historically the Ukrainians may be traced back to the Eastern European Plains where a thousand years ago three chief divisions of the Slavic people were formed: the *Great Russians,* with the capital Moscow; the *White Russians,* around Minsk; and the *Little Russians* (Malo-Russy, in Russian, or Russiny, from which we get our word ''Ruthenian''), with the capital city Kieff. These Malo-Russy, or Russiny, were the ancestors of the Ukrainians of to-day. The word ''Ukraina'' is derived either from the word ''Border''-land, or from the endearing term for land, ''Krajina'' (beloved, darling land).

In the course of history, by military conquest, the Ukrainians became subjects of other nations, such as the Lithuanians, the Poles, the Russians and the Austrians. During centuries of political separation the Ukrainians had difficulty in retaining their own form of speech. But the common people persisted in using their dialects and about one hundred years ago a Ukrainian patriot, Kotlarevski, started a literature in the Ukrainian vernacular. Other patriots soon followed his example. Quite an extensive national literature developed, especially under the inspiration of the poet Taras Shevtchenko (who died, a political martyr in Russia, in 1861).

Political oppression was not the only misfortune of the Ukrainians; with it came also religious slavery. The political masters imposed their own particular forms of Christianity upon them. Poland and Austria enforced the Roman Catholic rule, while Russia enslaved them under the Greek-Orthodox State Church.

In Canada many Ukrainians have embraced the privilege of religious freedom. During the last thirty years the Presbyterian Church in Canada has helped such liberty-seeking Ukrainians and at present our Canadian Presbyterian Ukrainian Mission work is centred in two locations: Toronto, Ontario, where a new Ukrainian Presbyterian church was dedicated in May 1942, with the Rev. M. Fesenko as minister, and in Oshawa, Ontario, where there also is a beautiful Ukrainian Presbyterian church, with the Rev. J. Jacenty, minister.

It remains to be added that the Ukrainians in Europe number about forty millions, that many millions of them are now domiciled on this North American continent and that in Canada they have proved themselves to be excellent citizens and patriots. The Presbyterian Church in Canada, through its Board of Missions and through the Women's Missionary Society, has always befriended the Ukrainian seekers after religious liberty, and the Ukrainian people have shown a gratifying response.

Rev. Dr. A. R. Kepler

(Resolution passed by Provisional Committee of the Church of Christ in China meeting in Chengtu)

PREVIOUS to his full time service with the Church of Christ in China, Dr. Kepler had over twenty years' experience in the evangelistic work of the American Presbyterian Mission, in Ningpo, in Siangtan, and later in Shanghai. Dr. Kepler's own gifts of mind and heart, his devotion to the work of the local and national Church, his wide general experience in different parts of China fitted him for the executive position which he filled with such distinction when the Church of Christ in China came into being.

For some years Dr. Kepler served as the Executive Secretary of the Organizing Committee of the C.C.C. (Church of Christ in China). It was natural and fitting that when the first meeting of the General Assembly of the C.C.C. was held in Shanghai in 1927 he should be appointed as Executive Secretary and Stated Clerk of the Assembly. From that time until the day of his death Dr. Kepler laboured unceasingly for the Church which he loved, and which he did so much to bring into being and help nurture to maturity. He used his great gifts as an organizer and administrator to bring into one organic body the many churches and missions of different traditions which form the C.C.C. He won the allegiance and co-operation of the Chinese colleagues on the Assembly staff, and he was largely instrumental in securing the full time services of the late Dr. Cheng Ching Yi as General Secretary of the Church. As soon as this was accomplished Dr. Kepler acted as Executive Secretary under Dr. Cheng, until Dr. Cheng passed away in 1939.

During all the years of the growth of the C.C.C. Dr. Kepler worked to secure from the various co-operating missionary societies the funds needed for the support of the programme of the central office. He always saw and grasped new opportunities for service, and did much to increase the understanding of the constituent parts of the Church by arranging conferences for the deepening of the spiritual life of those who attended as well as devising other means of making the whole Church conscious of its unity and its obligation to found missions to reach those among the Chinese and the tribespeople who have not known Jesus Christ.

Dr. Kepler did not limit his vision of church unity to the fellowship of the C.C.C. and for many years he did all he could to promote conferences with other communions in order that all might understand better the various traditions in the Church and the desirability of wider union.

On the outbreak of the Sino-Japanese War in 1937, Dr. Kepler took a prominent part in planning for relief and various kinds of war service by the churches. He was almost entirely responsible for founding the National Council for Wounded Soldiers in Transit, and staffing the organization with young Christians. This Council is still carrying on its work, even though its founder has passed away, and the organization has cared for hundreds of thousands of wounded soldiers.

A plan in the mind of Dr. Kepler, which he himself was not spared to carry out, was to establish a General Assembly Scholarship Fund for the training of church leaders. With Dr. Ts'ui he did much to recruit promising students for the work of the Church and its Missions. . . . Had he been spared a few years longer, he would certainly have made an attempt to secure scholarships for training such leaders.

Dr. Kepler, in the midst of all his administrative tasks, was never too busy to do the work of a Christian pastor. He cared greatly for individuals. His friends and acquaintances in China are numbered by the thousand, and there are hundreds who remember his unfailing patience with individuals, his help to the needy, his willingness to listen to the views of others and to enter into their problems and difficulties, making them his own. He was indeed a great missionary, a great church statesman, and, above all, a great Christian and now ''he being dead, yet liveth'' in the hearts of individuals and in the life of the Church he loved so dearly.

From a letter from W. B. Djang, Executive Secretary of the Church of Christ in China (Chengtu, October 12):

''The death of Dr. Kepler is indeed a great blow to the Church of Christ in China. The Church owes its very existence in large measure to him, and he has worked with tremendous energy all through the years to strengthen and expand its work and to secure the material support needed. Just at this time, when our staff members in Free China are nearly all new, specially those charged with administrative responsibility, and facing great opportunities, we were counting on Dr. Kepler at the home end to keep closely in touch with the supporting Boards. Not only is his passing a tremendous loss to the C.C.C., but also to his own Church in the homeland, for he was as you say a great Christian and a great builder of the Church.''

Free China—An Open Door

BY THE REV. W. H. CLARK, PH.D., *of the North American Boards' Advisory Committee of the Church of Christ in China.*

A GREAT sigh rose from the Churches of North America as country after country in the Far East was slammed shut against missions, and with the sigh a great temptation to lethargy and despair.

It is, therefore, of utmost importance that the Christians of America realize that the *Chinese* (as distinct from the geographical mission field of occupied coastal China) *are open to the Gospel as they have been at no time* since Robert Morrison, the first Protestant missionary, who reached the land in 1807! This is outstandingly true of China's intelligentsia, yet almost equally true of the multitudinous suffering poor and refugees scattered far inland. But where can the Chinese be reached except in Free China, that vast territory, three-fourths of her original area with from one-half to two-thirds of her population? If Mission Boards and Churches mark time until after the war, they will have missed a supremely important chance to evangelize the Orient, and may wake up to find the Chinese mind closed. This would be a calamity indeed, beside which the temporary closure of organized mission work in occupied territory is as nothing.

Christians do not need to wait for normal conditions before spreading the Gospel; they do need faith to trust God, and eyes to see the open doors He has set before His Church in the midst of and partly because of the unspeakable suffering of these war years.

The migration of tens of millions of Chinese is the most significant movement of people during the last hundred years. Those of the refugees who have found their way to the far West are the cream of the population of coastal China, the commercial, professional, educational and political leaders of the land. Almost to a man they now know of and respect Christianity; many are open and simply waiting for the proper messenger to lead them to faith. What guarantee is there that hearts will remain open or that men will still be willing to listen, if we wait until the end of the war, when peace has been restored, and we deem it safe, prudent, and financially convenient to return for Christian work? To-day a missionary in any city of Free China—if he has a message and is willing to put himself humbly in the place of the suffering—will be overwhelmed by the opportunities to share Christ with refugee students. Even in the largest government universities is this true. What we have hoped and prayed and worked toward for decades has come to pass; the multitudes feel a sense of need, and many are even ready to embrace the faith. Only now it is we who are holding back at the very moment that the harvest is ripe as never before.

The political centre of China has shifted permanently toward the West. The commercial, agricultural and industrial development of these relatively under-populated areas will cause many of China's refugee millions to remain there for good.

At the southwest corner of China is the province of Yunnan. It has been almost completely isolated from the life of China proper for three hundred years. Its deep gorges and mountain ranges jutting down from the Tibetan plateau have been a great barrier between the yellow and brown races. Thanks to Chinese initiative and persistence, four years ago this barrier was crossed by the Burma Road. Airline routes followed, and a railway had been practically completed when Burma fell. Japan will almost certainly not be defeated until Burma is re-occupied by the United Nations, these routes to China re-opened, and full use made of Free China, which still extends nearly to the China Sea. This is a keystone of allied strategy to-day.

Barrier has changed to bridge, and for the first time in history, Burma and India have been connected with China by inner routes of communication. Forty per cent. of the earth's people, the two most populous countries of Asia, its two major races in touch at last! There will be a cross fertilization of ideas which staggers the mind.

Yunnan has suddenly been thrust out of medievalism into the very centre of modern development. On the new great bridge route it has become the cross-roads of Asia. In Kunming, the capital, at the inner end of the Burma Road, there is marked industrial development; a complex of road, railway and air routes is being feverishly pushed to completion; famous coastal universities are training there on the Burma Road the future engineers, teachers, and commercial leaders for the reconstruction of new China.

Meanwhile, on the southern fringe of Yunnan lie the Kokiu tin mines, the province's social problem No. 1. From five to ten per cent. of the world's tin is dug there by tens of thousands of semi-slave boy miners under appalling conditions—30,000 to 120,000 boys dependent on the price of tin. Great areas of the dominant Chinese, particularly in South Yunnan, have never been reached with the Gospel, and even among them opportunities for forward work literally stare us in the face. Yunnan has been relatively neglected by the major missions, although the English Methodists and the China Inland Mission have a flourishing tribal work in the north-east and the western parts of the province. No standard church or mission has ever worked in South Yunnan. Until three years ago, the entire province had never in its history had a Christian senior high school. No wonder there is a fearful lack of trained Christian personnel, except among the coastal refugees.

In March 1940, the Yunnan Inter-Church Association, comprised of delegates of all groups working in Yunnan, except the C.I.M., gave a cordial invitation to the Church of Christ in China to accept responsibility for the entire South Yunnan region. Now, during the war, at the height of Free China's astronomical inflation, and amid air-raid conditions, the Church of Christ in China, of which the Presbyterian Church in Canada, through the Women's Missionary Society, W.D., is a part, has begun a flourishing work to meet the needs of the intelligentsia in Kunming and the isolated Chinese and slave boy tin miners of South Yunnan. Fourteen missions co-operate in this work (Presbyterians, Reformed, United Brethren, Baptist, Congregational, Methodists, and others). In addition, block commitments of $2,500 annually each have been made by the United Brethren in Christ and the Canadian Presbyterian Women's Missionary Society. Without this initial support the work could not have been started, and without more substantial giving, both of personnel and funds, the critical situation cannot be met.

The Mission Work of the C.C.C. in Yunnan, Kweichow, and among the tribespeople of Szechwan and Sikang (Eastern Tibet) was begun as a Chinese enterprise, on Chinese initiative, largely with Chinese personnel, and with a majority of its funds from Chinese sources. Aside from the relatively few Christians in Free China, before Pearl Harbour, the largest givers were the Christian Chinese of the port cities and overseas in the Philippines, the East Indies and Singapore. Now these sources have been entirely cut off; the givers are themselves in the greatest need of succour. A vicious whirl of inflation has descended on Free China—and all this just when expansion is imperative. Will the Christians of North America fill in the gap?

Is it not feasible to capitalize on the immense interest which North American Christians feel toward Free China, and to canalize this into channels of sacrificial giving so that personnel and funds may help to meet this challenge? Does not the entire future of Christian work in new China in large measure depend upon our action now during these darkest days? If the Church fails Free China in its greatest crisis will China's hearts ever be open again?

Late Flashes

A NEW Christian, a member of the Kunming church, has just given a plot of land and a modern cottage in the new residential area of the city, thus relieving the acute housing shortage of our Church of Christ in China staff and making possible the opening of evangelistic work in the strategic district where so many of the intelligentsia live.

The present C.C.C. (Church of Christ in China) staff on the field in Yunnan is composed of three Presbyterians, four Baptists, one United Brethren, and one Congregationalist.

C.C.C. leaders in increasing numbers are escaping from the Coast: Miss Ch'i, secretary for the Christianizing of the Home, is now working among Kweichow groups; the Rev. C. K. Lee, secretary of the C.C.C. Home Missions work, is now serving in Szechwan; and Mr. Ku Hui-jen, former principal of the United Christian Middle Schools in Shanghai, has just been invited to become the C.C.C. Educational Director for Yunnan.

An outstanding evangelistic couple, the Rev. and Mrs. C. T. Tsai, have just joined the C.C.C. staff in Kunming for work among the educated groups.

Mr. Chiu and Mr. Jasper, C.C.C. pastors at Kunming, last spring helped thousands of fleeing refugees from Burma—Chinese, Burmese and Indians. At one time twenty-seven slept in a single room of our crowded C.C.C. courtyard.

In Kunming, Yunnan, a new Bible class of forty college graduates has just been organized.

Forty to sixty are now attending church services in the newly opened C.C.C. chapel at Kokiu, the wild tin-mining town of South Yunnan.

The offices of the National Postal Administration of China are located at the small town of Taoyuan, ten miles from Kunming. At Chinese insistence, and on their initiative, a union church has been organized, composed of the C.C.C., and the English Methodist and Anglican churches. A chapel has just been completed.

The Yunnan Provincial Government has intimated that it wishes the C.C.C. to begin social welfare work among the boy tin miners at Kokiu! What should be the answer?

Mrs. Wu, elderly independent Chinese evangelist, the first missionary to take the Gospel to South Yunnan's Chinese population twelve years ago, wishes to turn over her extensive pioneer field to the C.C.C. Will there be personnel?

The General Assembly of the C.C.C. has just officially granted the status of a self-supporting church to the Kweiyang, Kweichow, congregation after a history of only four years. They are calling their first pastor, a refugee from North China.

Three new church centres have been opened in Kweichow, property or buildings made available by local Chinese gifts.

The Christians of Free China are raising funds for a memorial to the late Dr. A. R. Kepler.

The Rev. T. I. Chiu of Kunming writes: ''Owing to the bettering political conditions, a number of the middle schools (of local Yunnan students as distinguished from the refugees) are moving back into the city. The opportunities to work among them are simply wonderful.''

Special welfare, educational and medical work of the C.C.C. continues among thousands of tribes-people in four or five centres of Szechwan and Sikang (Eastern Tibet). This is largely financed by the Central Government but carried on at the Government's invitation by the C.C.C., in the name of the Church. There is no government interference, but only the closest co-operation. Correlated evangelistic work is supported and administered by the Church itself.

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The Churches of North America have a unique opportunity to send personnel and substantial funds to this living work in Free China, and to experiment in the new pattern of church-mission joint co-operation, which we shall all hope to follow in the other sections of the Far East after the war.

Prayer

ALMIGHTY God, our Heavenly Father, in whom we live and move and have our being, we thank Thee for Thy loving-kindness and mercies which have been so manifest in our lives; we thank Thee for health and life and every good gift; most of all, we thank Thee for Jesus Christ, for His sacrifice for us, and for the promise of eternal life through faith in Him. We thank Thee for those who have helped us to know Thee by revealing Thy love to us through their own lives. We thank Thee for all the blessings of opportunity and service that have come to us.

O God, we ask for pardon of all past offenses and for deliverance from all habits of thought, speech and conduct that dishonour Thee.

Dear Father, we rejoice that we may know Thee and love Thee, and serve Thee. Grant us grace to please Thee in all that we think and plan and do. Help us to live in such fellowship with Thee that Thou canst not only dwell in us but work through us. We seek greater gifts of faith, love, prayer, sacrifice and service. May our lives radiate joy. May the shadows and the sunshine alike develop and ennoble our characters.

Our Father, deliver us from anxiety about the future, and strengthen in us the conviction that all things work together for good to those that love Thee.

Bless our Dominion, and to those who are directing its affairs give grace, wisdom and courage.

Bless especially our Church and all her members who are engaged in service for the extension of Thy Kingdom. Dear Father, may the Spirit of Christ move in the hearts of men to-day that Thy Kingdom may come, and Thy will be done on earth as it is in Heaven, bringing peace to all the world.

To Thee, O God our Father, we dedicate anew ourselves and all we have, praying that Thou wouldst guide us and make us worthy to be called Thy children.

We ask all in Jesus' Name. Amen.

Most loving Father, who by Thy Son Jesus Christ hast taught us to love our enemies and to pray for them, we beseech Thee, give to those who are now our enemies the light of Thy Holy Spirit. Grant that they and we, being enlightened in conscience and cleansed from every sin, may know and do Thy will and so be changed from foes to friends united in Thy service, through Jesus Christ our Lord. Amen. —William Temple.

Establishing the Kingdom of God

B—The Influence of our Lives—a power in establishing the Kingdom of God

INFLUENCE cannot be confined to a small compartment of our life and released just when and where we would. It is the unconscious but constant effect of a power within us. The source of that power is of primary importance. If our influence is good, the power is of God, the Source of all good. But we may limit even that power. The extent to which God is allowed to control our lives is the measure of our influence for good.

In considering this subject, let us turn our thoughts to that One in whom the will of God was perfected, that by the light of His Life we may see the dimness of our own souls.

Once and for all Christ decided on the ruling principle of His life—love—and lived according to that principle. As He believed, so He lived. He did not make great orations about brotherhood, but went into the homes of the despised, sat at their tables and treated them as brothers. He did not merely talk about humility and the greatness of lowly service; He took a basin and washed the disciples' feet. He talked about forgiveness, and how wholeheartedly He forgave even his bitterest enemies. He talked to people about faith in God, and how gloriously He lived it. Think of that night on the lake when the sudden storm lashed the waves to fury and the frail fishing craft struggled hopelessly. Fear took hold of the disciples, but Christ lay asleep on a pillow. The sleeping Christ in the storm is one of the most compelling arguments for trust in God. Why asleep? Because it was His Father's sea. The wind and the waves and the dark were all in His keeping. So, why fear? Christ's was a simple child-like faith which He consistently taught and lived.

Christ showed also that the Christian life is consistent with everyday life. We might have expected Him to be more solitary, but during His life He moved freely among men, and they did not avoid Him because of His righteousness. He worked for His own and His family's support; bought and sold in the workshop; was tempted in all points like as we are; yet lived according to the principle of love. As He lived among people, uncongenial as some of them must have been, He tried to help and understand them, and by the influence of His lovely and noble character kindled in them a desire for better things.

The ministry of Jesus, that ministry of a pure and noble life, is one into which we are all called. There can be produced in our lives those qualities that shone so brightly in His—love, humility, faith, reality of religion—if only we allow Him to control our lives.

We are the only Gospels many people read, the only Life of Christ many people know. What think they of Christ as they read our lives?

Yet our influence could be the most powerful evidence of the Gospel, and a great power in establishing the Kingdom of God.

—*Christena J. Moffat.*

Among Friends and Foes in Manchuria

BY HELEN B. K. MACLEAN, M.A.

(Reprinted from *Other Lands*, January 1943, to which grateful acknowledgment is made. Miss Maclean is one of the Church of Scotland missionaries from Manchuria who were repatriated in the autumn after being interned by the Japanese.)

IT is just twenty-one years this month since I first arrived in Manchuria. Twenty-one years of change in the lives of the Chinese there. Twenty-one years during which I have been a learner in the art of Christian living. One has to go to China and the Chinese to see the typically Christian virtues—patience, understanding, and courtesy.

On many occasions during these years I have been struck anew by the genius of the Chinese for understanding friendship. They seem to know just what to say and what to do when the heart is sore and in need of sympathy.

And now, in these last months, we repatriated missionaries from Manchuria have all of us tales to tell of the quality of friendship of those with whom we worked. I was not interned with the crowd in Moukden, but was ordered to stay in my own house and keep to myself. My servant, who was a rather recent acquisition, was so intimidated that he left me about two weeks after the outbreak of war, so that for six months or so I lived entirely alone, except for my very companionable dog, Niggy.

But I was not alone. I was one of a Christian fellowship that disregarded barriers of race and nationality. Friends of the two dominant races in the Far East were courageous enough to come a-visiting in spite of the vigilant eye of authority, and gifts dropped on my doorstep.

An envelope slipped in, with money inside, a loaf of bread perched on the ledge inside my front door, a basket of fruit in an inconspicuous corner of the entrance. These were signs that love was stirring in the hearts of fellow Christians and that I was not alone.

It touched me greatly, when sugar was scarce, to be presented with a huge box of boiled sweets by a rather rough diamond, a Shantung coolie to whom I had once been kind. Equally moving was it, after many weeks of my own plain oven scones, to have a Japanese friend spend her mornings queuing up to secure a delicious little fruit cake for me.

But perhaps the most moving tribute of all was one that arrived like a burst of sunlight on Christmas morning. I was sitting alone by my fire, thinking about home and the strange vagaries of life that should condemn me to a companionless Christmas, when in came a half-frozen figure muffled up in wraps to see me. She was a gentle little Japanese lady. She runs a happy Christian home for her husband and baby, while teaching during the morning hours. She had left husband and baby this Christmas day, crossed the city in an open ricksha in spite of the bitter weather, and arrived with a box of oranges for my Christmas. ''I thought you would be feeling lonely,'' she said. How could one be lonely in heart with such friends not far away! As she thawed beside my cosy fire, the little bits of ice thawed away from my heart, and I told myself that it was nonsense trying to be homesick when Christmas and the spirit of Christmas was the same all the world over.

At the outbreak of war I sent in my resignation to the Government Education Bureau, and was astonished to have a notice in April, asking the reason why, as they had always been satisfied with my work, and suggesting that a call from me at the Bureau might solve any difficulty I had. Needless to say, I did not pay the call. The Japanese friend who has taken my place in the school went in my stead to explain that I was an enemy alien in internment!

From December to April I had no money, and as I started off in debt through laying in a store of coal for the winter, things would have gone ill with me had friends not been kind. But when the Church, working through the Government, gave me three months' salary in April, I was glad to be able to pay back those who had been so kind to me. We were booked to leave Moukden in April, so that this seemed the right thing to do.

But, when the weeks passed with no more word of leaving, I again began to live ''on the parish'', as before. My parish never failed me. And I never had to ask for help of any kind through all these months. My needs were seen and forestalled.

But it was a strain to feel that one was a constant source of risk and danger to devoted friends; so that, heartbreaking though the parting from Moukden was, I was almost glad when that parting was over and we were bound for Japan.

At Kobe station the British internees were all lined up for inspection. That is routine. The men were told to stand forward, and then came the astonishing order to the ''strong'' women to line up beside them. Being sound as a bell according to the doctor, I stood forward with nine others, and along with a few ''strong'' married couples, we were told we would have to go to a rougher camp than the rest of the party. These others went to the hotels in Kobe. The hefties hiked to a school dormitory on the top of a hill in full view of Kobe bay. There forty of us spent seven happy weeks. The men of our party had to ''chain-gang'' daily to carry supplies up the hill in the broiling heat. How they sweated and panted under the loads of bread and potatoes, fruit and grain, and ice that we consumed. However, the kitchen staff, who were all Japanese, became very friendly, and when the heat was greatest had cooling drinks ready for these stalwarts as they laid their burdens down. We had three meals a day, sufficient at the time if not particularly nourishing. We ourselves made afternoon tea. Parties of three, under police escort, were permitted to go shopping now and then. And not once did any one of us meet with incivility or rudeness in the town. From the attitude of the people one would not have known there was a war on.

We were permitted to play games, to walk around the football field, and to bathe in a pool near the school. There was a shortage of water in the summer, so we, men and women, carried our clothes to the stream running through this pool, and washed them there. Soap was ungettable to begin with, but we found shampoo powders a good substitute.

We formed tutorials for Greek, French, German, Chinese, Japanese, and Russian. We kept the rooms clean, ironed and mended for the men, had a service of worship every Sunday, hymn singing on Sunday evenings, and Bible Class and prayer through the week. We were a fellowship of people, working hard and playing hard under the able leadership of two of the business men.

And before the break-up of the camp we held a farewell party, where, after a special dinner, we sang songs and did stunts to the great enjoyment of ourselves and our guards.

Before leaving Kobe we went through a meticulous customs examination, and had to leave all our books behind except a Bible and prayer-book. The fate of our possessions in Manchúria remains to be seen, but in the five pieces of hand luggage allowed us we squeezed as much winter clothing as we could.

Altogether, internment in Japan restored me in health and vigour after the nervous strain of those six months in Moukden. All along we felt the hand of God guiding us in our decision to hold on to our work as long as that was humanly possible. Our faith was abundantly justified, for the result has been a resurgence of courage in the Church throughout Manchuria.

The work of the Kingdom is going on still, and as we daily uphold these Chinese and Japanese Christian friends in prayer, we can never forget the words of our Lord to His disciples: ''For I was an hungered, and ye gave me meat; I was a stranger, and ye took me in; I was in prison, and ye came unto me . . . inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.''

Dr. Albert Schweitzer's hospital at Lambarene, in the Gaboon, Africa, is reported to be receiving monthly financial aid by order of the Fighting French. The government is also giving equipment and doctors and nurses to help the doctor, who is doing so much for the relief of suffering.

—From *Listen.*

A Letter from Grace Bai

(As Secretary for India Mrs. Pae had written to Grace Bai when she had had to give up work.)

I RECEIVED your loving letter only in last month and was very glad to get it. I thank God the Almighty and appreciate your letter that you have remembered me.

I really have experienced that God never forsakes His people, those who call upon Him. When I was in hospital I was very much discouraged of my being badly sick. I thank God that I am recovered now and on my usual job.

The work which I had to undertake during the time of Dr. Wilkie, such as sewing, cooking, holding Bible meetings and classes, Miss Stringer and Miss Whatling both of them have given this same work under my lookout, for this responsibility I thank God and am glad in His Service in the midst and along with His people. I am always remembering you and all the other friends, those who are in His Service there as well as in our midst.

I express warm gratitude for having such loving and godly people, our beloved missionary friends, Miss Stringer, Miss Whatling and Miss Maggie (Magee), those who are very helpful to us in all respects and especially in the extension of His Kingdom. The harvest is really getting ready in India, may God send more such people for His glory.

Please remember us in your prayers. We need your prayers.
Canadian Presbyterian Mission, Jhansi, September 30th.

Lord Eternal, All creating,
Throned in vastness, low we bow,
Lives and powers dedicating,
Bless our wings, accept our vow.

To the stars through hardships onward,
On through perils, dangers, scars,
On, still echoing our watchword,
Through the steeps on to the stars.

Right and honour shall not perish,
Truth and Freedom, Mercy, Love;
These the heritage we cherish,
Held in trust from Heaven above.

Through the thunder-cloud and tempest,
Through the storm-wind, hail, and snow,
Through the night sky, viewless, boundless,
Forth in their defence we go.

Strong in Thee, O Word incarnate,
Scorning flame and fire and scathe,
Ours the pledge and Thine the mandate,
End the course and keep the faith.

To the Father, Son, and Spirit
Honour, blessing, glory be,
Power, Dominion, endless Merit,
Triune God Eternally. —A.F.

With grateful acknowledgment to *Life and Work,* from which we learn that this airman's hymn was written over a year ago by an officer in the air-force, at the urgent request of the officers and men of his station; and it has been sung every Sunday in that station ever since by over five hundred men gathered for the morning Church Parade.

Jobat Nurses Describe "Capping" Service

IN a letter published in the November 1942 *Glad Tidings* Miss McConnell told of the ''Capping Party'' at the Jobat Hospital, when probationers received their caps, second-year nurses grey bands for their caps (the male nurse a belt), third-year nurses blue bands, and the staff nurse a black velvet band. Prizes were given for proficiency and theory. Miss MacMurchy has kindly sent us accounts of this event written by nurses themselves. With these is a paragraph written by Herbert the compounder, who went to Amkhut for two weeks to help during the cholera epidemic. (Miss MacMurchy's letter, written on September 29th, reached our office at the end of January.)

Jobat Nurses, Ruth Singh centre front.

Account of Capping Service

It was arranged to give caps to the first-year nurses. The capping service was celebrated on 13th August. All the nurses and compounders were very happy. Some were happy to get their caps and some were happy to get reward for their good work and good writing. I did not get anything but I was happy too.

The leaders were Dr. Quinn, Miss MacMurchy and Miss McConnell. The doctor was chairman and two misahibs were reward and cap givers. The doctor and misahibs invited all the people to come in hospital and help us. All the people were very happy.

All the nurses and compounders dressed in fine robes. All the Sr. nurses put on their caps but the first-year nurses, Mary, Karuna, and

Chandralila, did not put on their caps, because these nurses had to be given caps.

The Ward B was made ready to assemble. The first bell rang at quarter of four and 2nd rang at half-past four. Many people came and helped us in singing and praying. First of all we prayed and then sang a song. After it Rev. C. L. Wood told us about giving prizes and serving others. After this Miss McConnell told something about good nurses and compounders, how to become good nurses and compounders, and how we should serve the sick person. After this lecture Miss McConnell ordered the Sr. nurses, Grace, Pritiwanti and Maggie, to put caps on their heads (on the newer nurses). Then Miss MacMurchy divided some rewards to some nurses and Bhartiya. In this way the capping service finished.

After the capping service all people went to the nurses' home because tea was made ready there.

The doctor invited the Diwan Sahib also. But before to take tea, Miss Sahibs and Doctor Sahib took our pictures. All people took tea and then went home. All people were very happy and the sick patients were very happy. In this way we celebrated.

Nurses' Service

13th day Friday we have a special cap service in Jobat hospital. All nurses and compounders was very happy and were all cleaned dress put on them, and hospital was prepared by our Sister, Misahiban and nurses. Ward B look very nice neat that day.

Other six nurses not sit with other nurses, because three new nurses got a cap and three nurses put a cap on three new nurses. Myself and Grace and Pritiwanti were big sisters who put caps on three new nurses. Then six nurses came in front and sat down on the floor.

Dr. Quinn was chairman and first he taught about nursing and then Miss McConnell have a chance. She read very nice and good news in Hindi which was about a nurse and she ordered the six nurses to stand and three nurses put caps on the new nurses and big sister Missahibaji gave a band to our staff nurse.

Then after, given a chance to Miss MacMurchy Missahibaji. She gave two and three year nurses a new band to put on their caps and she gave a 1st and 2nd prize. There are three nurses got a prize, myself got a first prize and also Bhartiya got a 1 and 2 prize and Mercy got a 2nd prize. Then Mr. Wood taught about our God; then sings and pray.

Then finished our cap service; after cap service some pictures take Dr. Quinn and Mr. Wood.

Then tea was ready for all who came in service time and all mens came in nurses' home for tea party.

And many little children and women, men came in our tea party, diwan sahib with her daughter. Now after tea party all mens come back to our houses.

(This account seems to have been written by Bhartiya, one of the male nurses. ''Both male nurses, one a probationer and the other in the second year, became Christians ten or twelve years ago.'')

This service held in Ward B, at August 13th Friday evening. Jigiyo padri announced about this service in church on Sunday. All people was glad to see and we were glad too, because we were getting some presents. The first year nurses were glad to get their caps. They all came willingly in their white, clean, new and same size uniform. Namsingh and I came in clean uniform.

When first bell rang all people gathered in the ward. When second bell rang service start with songs. The doctor Quinn was chairman. He explain to us why we came here, and about caps. He was happy to say about this service. Two Missahibs were round the doctor. Both were in white, clean and fine robes. I saw a different kind of cap on their heads. Miss McConnell explain us about the nurses' work, when this work began, what kind of work is this, how hard is this work, how the nurses' character should be, and why we are doing this work in this hospital. After her Mr. C. L. Wood read from the Bible for us. After reading, he preached us about our own works. We should do our own works for Jesus and His glory. After him Miss MacMurchy told us about the nurses and works. Then Miss McConnell ordered to senior nurses to put on caps to junior nurses. After this we got some prizes. I got first prize in hospital works, second prize in writing examination, Maghi got first prize in writing examination. Mercy got second prize in hospital work. I got a belt, as I am now second year nurse. Second year nurses got one kind of cloth band for their caps. Third year got another kind of cloth band. Our staff nurse Ruth Singh got a black and beautiful band for her cap. This service finished with songs and prayers. As we came out from the ward the doctor and other people took all nurses' pictures. Then we went to the nurses' home to take tea. This is the end of service.

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Herbert, the compounder, tells of his work in the Amkhut district.

– When I reached Amkhut same day I meet Miss Williamson, and she told me there are many sick people in Kuhan. So same day at evening time I make round every house and I found there are many sick patients every house, so I give medicine to sick people. Then another day I went to Dungergown with Yohan and John master and Hezekiel and I injected cholera vaccine to all Dungergown people. Then we came back home evening time. Yohan and myself daily we are going to every village and help sick people by medicine and we teach them about our Saviour. Some time I was very sorry because people take away sick people and hide in the Jungle and patient died in the Jungle. Daily we went very far places and sometimes we slept in the villages. Few days after by help of our Heavenly Father many sick patients getting better.

At Jhansi

Miss Magee tells something of life and conditions at Jhansi, and of her work at the Helen Macdonald School—

(September 19th)—Still it rains, though not so steadily. This year we have had more than 60 inches—an unheard-of fall for this dry part. Last year we had only 18 inches. Because of the extra rain it is not nearly so hot as usual at this time of year. The actual temperature does not go below 80 or so, but it feels cool.

. . . Wheat is somewhat difficult to buy, and sugar is now rationed here, too. Bananas we get in quantities during the rains, nice plump delicious ones, and they are only about twice the price they used to be. Some other things, especially anything in a can, are beyond reach. However, we are fortunate in being in a land that produces such a variety of good things. We like the cooking of the country, and since eating Hindustani fashion we feel just as well, if not better.

These days I do all my running-about jobs on my cycle, as there is no longer a car and tongas are hard to get, slow, and misery to ride in. The cycle gives me some much needed exercise. Only when I have work in the native city do I not appreciate my bicycle. The traffic is so heavy and assorted that I go only when it is unavoidable. On my first trip into the city, for example, two tongas and ''me'' had to pass all at once. I got just slightly scraped on the hub of the one tonga and on the mudguard of the other; as I escaped under the nose of the one horse, there were four women with big loaded baskets on their heads all across the way. I just managed to get by, on the wrong side, passed two ox carts, still on my wrong side, and came out to find two cycles abreast coming down the hill on me—large gentlemen in Punjabi turbans. I had only time to get off and squeeze against the side; but they had already clamped on brakes and dismounted. My humble apology was well received; one nearly smiled, and the fatter one only growled to himself. It is easy to steer a course through flocks of goats, and I can spare a hand to push the cows' horns the other way, but the people are the problem. The trouble is that a cycle bell doesn't make much impression, the cobbled streets being so noisy. The second time I had to go to the city I only nudged one man, quite gently, and that because the rain had put my brakes out of order. This man refused to hear that I had been in fault (Hindus are usually the most gracious people in the world); he reproved himself and his friends for taking up the whole road, tried to adjust my brakes, and bowed me off with his nice old face as full of smiles and gratitude as though I had done him a great favour—instead of having run him down from the rear. Now I am expecting my third attempt to be quite without incident.

But there are other roads besides those in the city, some hard-surfaced, and at this time of year everything is so green and clean and pleasant. Only just as soon as the sun begins to go down, the air is filled with innumerable insects. They pepper one's face like bird-shot and get caught in one's hair. . . .

So much rain has brought with it more cases of malaria than usual. Our nurse was working until midnight to get one little girl's temperature down. The child will go to the hospital to-morrow, this being the third time in a month that she has had to be in the sick-room. Nurse Miriam looks after the ordinary cases; others go to the mission hospital (Women's Union Missionary Society of America).

(September 28th)—The rains have stopped, with a total of 65 inches since June. Now the heavy moistness has gone out of the air like magic. This morning it was too chilly for a single sheet for cover. It may be nine months before another drop of rain falls, though we expect a little around Christmas. By that time the nights will be positively cold. We'll be shivering in cotton dresses in our dark bungalow, and on special occasions enjoying a fire in the fire-place. Only during the middle hours of the day will the sun be too hot for enjoyment. I have come to like our seasons, all but the driest end of the hot weather when the dust blows in the scorching ''loo''. That comes in April, May and June—until the rains break. . . .

Actually these are encouraging days in our job. People are hungrier for reality, since material securities show signs of slipping. Those who seek do find. The miracle of it never grows old. And our joy in seeing it is only less than the joy of the man or woman or child who has found the Lord Jesus, and in Him the Way, the Truth and the Life. ''Therefore if any man be in Christ, he is a new creation; old things are passed away; behold all things are become new.'' It is real! I am so conscious these days of being privileged in being here in India at such a time.

Nowadays I have a little more office work to do, as our school clerk left to take a better-paid post with the military. I have a little teaching to do, a class daily. I take my turn with the teachers at morning prayers, and enjoy talking in Hindi. There are eleven classes to be watched over. As the teachers are conscientious and reliable, my part is only lending a little encouragement. Then I try to expose the teachers to certain of my convictions. If they catch the idea and work it out, it is so much better than if I imposed the new way from the outside. It has taken nearly three years, but now quite often I can detect my own ''thinks'' as the teachers talk about their pupils. If you knew how hopeless it all seemed at first, you would understand the peculiar satisfaction it gives me.

Then I have the routine of a weekly check on teachers' lesson plans and diaries. Business correspondence and the keeping of accounts takes considerable time, though not nearly so much as when I had the hostel and compound financial affairs as well as the school's. . . .

A good many hours go in talks with girls and teachers, and outside folk who may be in difficulty. More and more come for prayer, which is as helpful to me as to the one who has come. I am so thankful for this room in the teachers' hostel which is serving as an office until one can be built. It makes me more easily accessible and gives privacy for prayer, which our bungalow does not.

At Amkhut

From Miss Mary Sherrick, Amkhut (December 11, 1942)

WE are having cold weather now and have fires in the morning and evening. It has been especially cold this week. Most mornings the temperature on the north veranda has been 39 or 40 degrees and it only gets up to 60 or 62 in the middle of the day. We have had to change our school programme because of the cold; we can't start early in the morning on days like this. With the temperature so low it is no fun sitting in unheated stone buildings, especially for people who have no warm clothes. We can sit out in the sun and that helps a bit if we are in a sheltered spot out of the wind, but outside the glare is so bad that our heads ache.

There is a lot of sickness just now. There is always a certain amount of fever in the cold weather, but this year it seems particularly severe. It seems very hard to break once it starts and it is practically impossible to get adequate supplies of quinine and cinchona. We have had a lot of it in the hostels among the boys and girls and Miss Williamson has had a busy time taking temperatures and handing out pills. Two of the teachers have been sick all week and I have missed them. These days there is hardly anyone that I can call to substitute.

People are very hard up this year. Many of them did not get enough grain for their own food, not to mention having any to sell. It is very hard to buy grain, too. Some kinds are not available at all and what is available is very expensive—about three times what it ought to be. Matters have been made worse by the currency situation. There are practically no silver rupees in circulation and almost no small change. . . We read in the paper that postage stamps are being used for change in the cities. They won't work out here in the jungle, where even at the best of times people don't like paper money—the rats eat it and one can't bury it in the ground as one does coins.

Miss Scott has been home from Language School for about three months now. In spite of all the time she has to spend at language study she is helping me a great deal with the school work. I am reading an hour a day with the language teacher. We so seldom have a teacher available here that we have to grasp our opportunities when they come. There has not been a language teacher in Amkhut since I myself was preparing for the second year examinations during the winter of 1934-35.

We are all well here and so is Miss Douglas in Sardi. She was out at camp for several weeks in November with Miss Kennedy but is home again now.

British Guiana Women Help

From Mrs. James Dickson (January 23)—

– During December three of the Happy Workers groups had Teas and Sales. The first one was at Skeldon, a big plantation about fifty miles away. It was their first venture, for that was one of the groups I organized during the summer vacation and they are, therefore, only four months old. Miss Martin could not go, but I went. I wasn't alone in the taxi, for I was accompanied by four hundred cakes, a couple hundred pounds of ice (for ice cream), and the big box containing the all-important cups and saucers and tea plates! There are very few Christians belonging to our church in Skeldon, but we are fortunate in having friends, Hindu women who come to church and listen and who have taken an active interest in the Happy Workers. We had the Tea in a big school where they sold their needlework, ice cream, candy, etc., and served tea. They made $70 that afternoon. . . . The East Indian people do not have any social life, so they enjoy these teas very, very much, and especially the fun of planning for them and giving them. As Skeldon has always had difficulty in even raising a dollar a month for the church, you can see what a lift the Happy Workers there have given the church. A few days later I had a letter from the catechist's wife at Skeldon, who is the president of their group. She was radiant about future plans for the group. ''Our next affair,'' she wrote, ''will be a much larger function!''

The next Tea was at Albion, also a big plantation. I was so anxious about them. They had planned to have it last August and then we had no flour or bread and it had to be postponed. The attendance at Happy Workers had been rather poor during the autumn, as all the women were out in the rice fields and only a scattering could come. The president was ill, then went away, and it looked as if they might not attempt any project. I took my catechist's wife with me. . . . and we went purposely to see the Secretary of the group. We deliberately inoculated them with courage,—we literally talked them into the purpose of once more trying to give a Tea. This is the place where they have a beautiful new church, but where they are in debt to the Manager of the plantation for several hundred dollars. I wanted the Happy Workers to help pay that debt and to do it promptly. The day the Tea was to be held was the worst one I have seen here. It poured rain all morning out of heavy grey skies. You will realize how terribly responsible I felt for the success of their effort when you know how I had pushed it. Later on, I feel they can take adversity in their stride, but in the beginning their courage and faith in their ability to do things is too weak. At noon, when we left here in a taxi, wedged tightly among hundreds of cakes, pounds of ice, freezers, and eight quarts of custard for the ice cream I had made for them, plus the ever-important dishes—when we left, like a miracle the skies cleared and there was blue sky and the sun brightly shining. The weather stayed bright and beautiful all afternoon, and when evening came, the curtains of clouds came again and the rain poured. But the Tea was saved. The Secretary of their group told me, ''We were all praying this morning.'' They made $75 with their Tea and Sale of needlework, but that was not the only result. The manager of the Estate was so pleased to find them actively trying to pay the debt that he struck off another fifty dollars of their debt and, besides, he has offered to paint their church for them, outside and inside, as soon as he could get good paint. The original paint had poor oil in it and has made their white church look badly. Mr. Dickson tells me that the painting would have cost about $100, and so the Happy Workers, by trying to do their best, have brought into their church the value of $225.00.

Then, too, in December, our New Amsterdam Happy Workers had a Tea and made $83 for the church. We also had our annual Christmas congregational supper. The Christmas supper is not a money-raising project, it is just for fellowship. The Happy Workers each give a chicken, the other church members contribute other things, and the Happy Workers prepare it.

The Happy Workers in Berbice during the past year have brought over $500 into the church. They have helped to build new churches, repair and take care of church buildings; they are a large factor in helping our churches become self-supporting. You have given me expense money to help them, and, because of that, they have been able to raise and give this $500 back into their Church. Of course, the spiritual help they receive, the experience of ''working together for God'', the opportunity to do active Christian work with leadership—these are far more important than the money.

(Feb. 6)—Last year I had four groups of Happy Workers comparatively near New Amsterdam. Now we have eleven, and two more are impatient to be organized. Miss Martin and I can do this, and supervise the work by visiting each group once a month, but there is no way to reach the groups by bus and return—a motor car is the only way. . . .

To-morrow I go to Skeldon again and take four Happy Workers' meetings coming down the coast. As Miss Martin will be in Georgetown, I will take a catechist's wife with me. Next Monday there is to be another big Tea at Albion. This is put on by the school to help pay for the equipment of their Woodwork and Domestic Science Centre. . . . I love our East Indian people, and I thoroughly enjoy the fun and fellowship we have when working together to put some project across.

And give us strength—the strength of those
Who lean on Thee for constant power,
Who living but to give, must learn
First how to find in Thee each hour
Life's energy. —M. Louise Haskins.

Literature Page

Miss Louise A. Reith

THIS month we would suggest that you add to the 1943 Auxiliary Book Shelf a book about Latin America. During the past years many books and articles have been written on that country, but in the foreword to **On This Foundation** Dr. Mott tells us that this book ''is distinctly in a class by itself'' as ''in a relatively small compass it sets forth with discrimination and aptness essential facts regarding Latin America as a whole, together with an invaluable intensive treatment of certain more restricted fields and phases of the life of the Latin American peoples.''

Our interest in the book is increased when we know that the author, Dr. Stanley Rycroft, is particularly well equipped to give an authentic account of the Evangelical Witness in Latin America. For the better part of the past twenty years he has been a professor and administrator in one of the leading schools in Latin America—the Anglo-Peruvian College at Lima, Peru. During that time he has made five unhurried tours through Latin America and in 1940-41 at twelve representative conferences mingled with the leaders of constructive Evangelical Christian forces. In his preface he says, ''Many forces are at work trying to build a Latin American civilization. This volume was born of the conviction, formed through the years, that a truly great civilization can be built only on a spiritual foundation. Latin America needs all that Evangelical Christianity means and stands for.''

With the above conviction always in mind, Dr. Rycroft helps us to know and understand the peoples of Latin America, their historical and cultural backgrounds and the influences which have affected them through the years. The rise and development of the Evangelical Movement is clearly outlined—the problems that confront its leaders and also the opportunities.

An especially interesting chapter, ''The Power of the Printed Word'', strengthens our belief in the importance of Christian Literature by showing the part it plays in the Evangelical Movement in Latin America, and we are glad that as members of the Women's Missionary Society we have a share in providing it.

We are convinced that the Evangelical Church in Latin America is keenly aware of its social responsibility to the community it serves and that the contribution it has made through its schools, hospitals and Nurses' Training Schools has been and is of inestimable value in the life and development of the Christian communities.

On This Foundation shows us what has been done, but, more than that, it makes us realize what has to be done and the opportunity that is offered to the Christian Church to-day. The closing words of the book—''Can the Church meet the opportunity?''—should arouse us to keener interest and greater effort.

On This Foundation—The Evangelical Witness in Latin America.
By W. Stanley Rycroft .... .65

AUXILIARY PAGE

Miss L. K. Pelton

THERE IS A REMEDY

AMONG our regrettable practices is one that is all too common, that of beginning our Auxiliary meetings late. Life for most people to-day is strenuous, time is precious, and not many women interested in the things for which our Society stands have any great amount of energy or time to waste.

Those who are on time for a meeting have a right to expect that it will begin at the hour intimated. Of course, we realize that there may be exceptional circumstances that make it difficult to begin on schedule, but we believe that those circumstances are rare and that in the majority of cases our tardiness in this matter is only a bad habit. Further, this practice of delaying the opening encourages people to be late, because they come to know from experience that the meeting will not open until some time after the announced hour.

There are societies and organizations whose meetings begin punctually at the hour advertised and observation confirms us in our belief that such a practice reduces to the minimum the number of late-comers.

The president or chairman is the one responsible for opening the meeting. Why do so many delay it? Are any of the following given as reasons for lack of punctuality? If so, do they justify the delay? ''The secretary is late and we hesitate to begin without her.''—Why should we? We don't have to hear the minutes immediately upon opening; in fact, in many Auxiliaries the business comes later on the programme.—''We have planned our programme with the worship service coming first, and as the one taking it is late, we decide to wait for her.'' Again, why should we make the whole meeting late because of that? By a slight re-arrangement we can put the worship service later and get on with the minutes and business or with some other part of the programme.—''But if the pianist or organist is late, what are we to do?'' Begin anyway. Some one else may take her place, or we can have a very profitable meeting, even if it is not opened by the singing of a hymn. In fact, we have attended helpful and interesting missionary meetings at which it was not possible to have music of any kind. Some hesitate to open a meeting because there are so few present at the time to begin, but if we can just muster courage to start with the few, it is certain that before many more meetings we shall have a larger percentage of our members there on time.

We once asked a woman why she had stopped attending the Auxiliary meeting in her church and her answer was that she hadn't time to sit from ten to twenty minutes each Auxiliary day waiting for the meeting to open. One whom we knew intimately gave much the same answer when we asked her rather jokingly why she invariably came late to her missionary meeting.

This tardiness in beginning our meetings is bound to militate against attendance. Not only should we begin punctually at the hour advertised, but it seems to us that we might even set a time for closing and endeavour to abide by it. Generally speaking, it is the worth-while women who are among the busiest and we owe it to them to keep faith in this matter of the time of the opening, and, if possible, the closing of our meetings.

There is a remedy. Why not try it?

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

A COMPANY of soldiers drilling is a familiar sight to every one. The company moves as one unit, not as individuals, and yet such precision is only attained by each soldier doing his part, however small and unimportant he may think that task is. The results of such combined efforts is a well organized and trained army, in which we place our confidence.

This is equally true of our Women's Missionary Society. The individual members, the groups, the departments must all work together to carry on the great work for which the Society exists. Each member should feel a responsibility toward her group, be willing to take an office, take a part in the programme, or in some way make a contribution to the success of her Auxiliary, and of the Society as a whole. Do you find a friendly, co-operative spirit among the various departments in your church? Is such a spirit found in your group?

How many Young Women's groups have visited the Mission Band, or in some tangible way shown an interest in it? Has your group considered appointing two members each month to visit the Mission Band, taking a little treat to the children and becoming acquainted with the new ideas that are being introduced into Mission Band work? This, we feel sure, would do much to create a friendly attitude and encourage the leader.

A joint meeting of Senior Auxiliary, Young Women's Auxiliary, girls' group, and Mission Band once a year would bring together the whole Women's Missionary Society family in the congregation. Is such a meeting held in your church? If not, your Young Women's group might take the initiative in suggesting a ''get-together''. You could consult with the Senior Auxiliary (or Auxiliaries) about it, then get in touch with the leaders of the junior groups and together arrange the programme for this special meeting. Miss Negoro would be glad to help you with suggestions for such a programme.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

ROUND and round go the car wheels, splash, splash through the puddles and the mud—for the deaconess must get there, no matter what the weather. Why, there will probably by fifty people waiting for her in the little church, waiting eagerly for the service that will brighten their lives for a whole week!

Or perhaps it is a snowdrift that is the difficulty of the moment. The road certainly looks almost impassable. Oh, there comes a man with a wagon. We shall have to turn out to pass him. . . . Well, apparently the car has decided to stay in the ditch, but perhaps the man will be of some assistance, for the deaconess must get through. Yes, she will even ride on top of his load of pigs to get there, for there is a sick child to whom she must take loving cheer, and there is a worried mother who needs advice, and encouragement, and hope.

The sight of the deaconess' car coming across the wide expanse of prairie, or down the winding lane of a frontier home, brings great happiness to the people, for the deaconess is the bearer of the Christian message of joy and hope. She is the person who brings them new inspiration and courage for the future.

Where did she get that car? Why, didn't you know? Our Women's Missionary Society owns several cars that are placed at the disposal of deaconesses covering wide territories or working in rural districts. You must have heard of ''Dorcas'', who, under the guidance of one of our deaconesses, within two years travelled 34,000 miles over the roads of Southern Saskatchewan.

''But'', you say, ''not all of our deaconesses have cars.'' That is true. Those who work chiefly in cities and towns do not have to do quite so much long distance travelling. Sometimes, of course, they care for churches in nearby communities to which they can go by bus or train. There may be long tedious rides on street cars to reach outlying churches, but the deaconess must get there—she has important work to do.

Then, too, there are the deaconesses who spend much of their time visiting the sick and shut-ins, bringing cheer to hospitals or homes where there is illness. Oftentimes the deaconess brings with her some little gift to cheer the sufferer—a toy for the sick child, a tiny jar of delicious-looking jam for the convalescent, or a book for the patient who finds the hours long and lonely. . . . And, no matter what happens, the deaconess is there—there to bring healing to soul and spirit.

''Why, it is wonderful work that our deaconesses are doing, but there is one thing I have been wondering about. Who pays for the cars, for the gasoline, for these gifts that are taken to the sick? How is it possible for the deaconess to do this?''

That is the very question that I was hoping you would ask, because *you* are involved. *You* are going to buy the gallons of gasoline; *you* are going to purchase the necessary bus, railroad, and street car tickets; *you* are going to obtain the little gifts that the deaconess' patients will appreciate so much. *You* are going to help the deaconess to ''get there''.

Since our girls' groups this year are ''Making Friends in Canada'', the missionary project for the girls is that of helping our deaconesses make friends for us. Our girls' groups have been given the responsibility of providing money to assist with the expenses of our deaconesses. This means that you will be raising $1,000, which will go toward these expenses. It also means that you will have to get to work immediately. Our deaconesses are doing a big task, but they are depending on you and your group to help them. In order to do this, your group will have to work a little harder than last year and will have to give a little larger contribution to missionary work.

We cannot let our deaconesses down—we must see that they ''get through''. —*Margaret Webster.*

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY Presbyterial—In spite of extremely cold weather the prayer service held the evening before the Presbyterial meeting was well attended. It was a very fine service, with many Auxiliary members of the different churches taking part. Miss Hazel Macdonald was the speaker. Mrs. K. Hertzsprung led in the opening devotional service at the annual meeting, speaking of Stephen. ''God wants to dwell in our hearts'', she said, ''but we so often shut Him out and, instead of looking up like Stephen, we get discouraged and look down at the stones at our feet.'' The secretaries' reports showed good results from work and prayer. The allocation had been exceeded slightly. Miss Hazel Macdonald, in addressing the meeting, said, ''People accept the blessings of God without accepting Him. Only as we work with God can we accomplish anything. We are prone to overlook the blessing that Christianity brings to a community.'' Miss L. K. Pelton spoke of problems that will face leaders at the close of the war and of the need of building a Christian foundation. Citing India as an example, she said that poverty, illiteracy and caste can only be overcome by Christian faith. She spoke, too, of the great need for missionary work in Canada.

The Young Women's Missionary Society of Grace Church, Calgary, held their annual meeting and supper in the Church Hall. The good work of this society was evident in their fine reports. Miss Pelton met one evening with the Young Women's groups of the Presbyterian churches and problems were discussed—how to get new members and what was done at their meetings. This proved helpful to all.

The Stay-at-home camp committee has begun work, with Miss Muldoon as convener. Last year the work was started late, but this year it is planned to have everything arranged in good time.

Edmonton Presbyterial—Towards the end of the year a ''Family Night'' was held in Strathcona Presbyterian Church. In spite of very cold weather there was a good attendance. Slides of our Women's Missionary Society work at home and abroad were shown, Miss Mabel Booth, Edmonton Deaconess, commenting on and explaining them. The meeting was under the auspices of the Girls' group, the Mission Band and the Auxiliary and convened by Mrs. C. Oscroft, Auxiliary President and Mrs. C. Chambers, Mission Band Secretary.

Red Deer Presbyterial—With the thermometer at 30 to 55 below zero, roads drifted, and coal bins not too full, meetings had to be cancelled. The Ladies' Aid at Penhold has been reorganized as a Women's Missionary Society Auxiliary. ''We have all of three members; we hope, however, to add to our numbers and do not want to let our enthusiasm wane, for we need the Christian fellowship, even if we are few in numbers''—They have not had church service for six months, although when there is a minister in Red Deer they have service every two weeks.

MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT.,
PRESS SECRETARY

SUPERIOR Presbyterial—Fort Frances, Kenora, Port Arthur and Fort William were represented at the 29th annual meeting held in St. Andrew's Church, Fort William, on January 14th. Reports showed definite progress in all branches of the work and the allocation met. Mrs. Henry, Fort Frances, and Mrs. Crowley, Kenora, conducted the devotional service in the afternoon. Miss Adams, formerly of Formosa, gave an address and led in a discussion on methods of fostering interest in missionary work. ''In our Christian life we must seek to cultivate a proper attitude towards others,'' she said. Children are influenced by the attitude of their elders. We must realize that other national groups have a contribution to make. Mrs. Walker, the Mission Band Secretary, presented the banners for highest givings and attendance.

A minute's silence was observed in memory of Mrs. J. A. McMahon, a faithful worker, a vice-president and former Mission Band Secretary.

Referring to Mrs. Delbridge's long illness, Mrs. LeCocq paid tribute to her kindly personality, wise counsel, and long service.

The closing message was given by Mrs. W. Ballantyne. In a very impressive ceremony, Miss Grace Irvine, deaconess for Manitoba, installed the officers. All but one had been re-elected, with Mrs. LeCocq as president.

In the evening Miss Jessie Redmond presided and the three Young Women's groups conducted the devotional service. Miss Irvine told of her experience in a mission among new Canadians of many races and religious beliefs. There she discovered a language of the heart—while many could not speak English, they had been wonderfully kind to her. ''The greatest monument anyone can have is the lives they touch,'' she said, referring to the influence of missionaries. Miss Adams spoke on Korea. The people are eager for Christianity, she said; large churches were crowded to the doors and it was often necessary to conduct three Sunday Schools in a day to accommodate all wishing to attend; hospitals and schools were a direct outgrowth of the churches.

On December 22nd, 1942, the Church sustained a great loss in the death of a much loved member, Mrs. Robert Moore, who passed away in Winnipeg after a lingering illness. For many years Mrs. Moore was President of the Fort Frances Auxiliary. In 1936 after Dr. Moore's death she moved to Winnipeg, where she took an active interest in First Church. In 1941 Knox Church, Fort Frances, made her an Honorary Member of the Women's Missionary Society. At its January meeting Fort Frances Auxiliary paid loving tribute to her memory.

Winnipeg Presbyterial—The Presbyterial meeting, held in First Church, Winnipeg, on January 20th and 21st, was well attended in spite of extremely cold weather, with delegates from both city and outside points. Mrs. J. P. Duffin, who presided, in her opening address stressed the value and need of prayer and asked for a special effort to increase the membership. Reports were gratifying and encouraging; the allocation had been exceeded. Miss Ada Adams spoke on missionary work to-day, at home and abroad. The Golden Sheaf Mission Band delighted all present with Scriptural verse and song. In his address the Rev. E. K. Dutcher said that if the Church to-day is to fulfil its mission it must preach that only through the Divine power of God can we satisfactorily fulfil the purpose for which the Church was created. In the evening the Rev. W. Gordon Maclean spoke of problems facing modern society and the importance of the women of the Church. In future, he said, the Church will need great preachers and will have to watch carefully to see in what way the services of women may be extended. On Thursday morning Miss Ada Adams led in a discussion on the work of the various departments.

It is with deep sorrow that we report the passing of two of our most valued and loved members, Mrs. Robert Findlay and Mrs. Robert Moore. Their interest and loyal support will be missed, but, most of all, their kindly presence. At all times the work of our Women's Missionary Society came first, and the contribution they made will be an inspiration to those who remain.

On December 15th the Young Women's groups of the Presbyterial held a party, First Church Evening Auxiliary members being hostesses. The guests brought fifty gaily wrapped gifts of toys, games, etc., for use in Elmwood. Mrs. G. H. Sparks, Young Women's Secretary, conducted a choral worship service. Miss Irvine spoke briefly. This ''get-together'' created a fine feeling of fellowship, and was so successful that it was decided to meet annually.

ONTARIO

MRS. J. R. HILL, 250 COOPER STREET, OTTAWA, PRESS SECRETARY

THE Provincial annual meeting is to be held in St. Andrew's Presbyterian Church, Guelph, on April 12th, 13th, 14th. The delegates will be the members of the Board of Management, or their elected substitutes, and the Presbyterial Corresponding Secretaries, or their elected substitutes.

Further changes on Provincial Board—Members without portfolio, Mrs. H. E. Wiley, 271 Armadale Avenue, Toronto, succeeding Mrs. J. B. Rhodes, now Supply Secretary, and Mrs. Percy Ranson, formerly of Belleville, now of Toronto, in place of Mrs. W. J. Callum, now of Barrie Presbyterial.

Barrie Presbyterial met in January in St. Andrew's Church, Barrie. Attendance was only fair, owing to stormy weather and transportation. Mrs. N. R. D. Sinclair presided and devotional exercises were conducted by Mrs. Douglas Grant, Midland, Mrs. Robert Manning, Cookstown, Mrs. George Murray and Mrs. C. C. Chans, Orillia. Mrs. C. W. Maitland, Collingwood, is the new President. Secretaries' reports showed that interest was being maintained, even in these difficult times. Miss Louise Reith, Literature Secretary, led in a discussion on membership, recommending a Membership Committee, and a Women's Missionary Society family complete in each congregation; and also gave an inspirational address. The Presbyterial's steadfast purpose is to go forward in the Master's service. Two new affiliated Societies were reported, at First Church, Essa, and Knox Church, Flos.

At a meeting of Knox Church Ladies' Aid at the home of Mrs. C. G. Jones, Crosslands, the Auxiliary members were guests. Mrs. N. R. D. Sinclair was the guest speaker.

Brockville—The Presbyterial met in Cardinal, Mrs. M. W. Heslip, Vice-President, in the chair. Reports were received from all departments. There was a marked increase in membership and in givings. The Camp Committee, of which Mrs. James Riddell, retiring President, is chairman, had plans well under way for the summer camp at Iroquois; among the leaders expected are Rev. E. H. Johnson, formerly of Manchuria, and Miss Pelton. The camp will be open for boys and girls from all Presbyteries, particularly those of Eastern Ontario. The new President is Mrs. William Fitzsimmons, Cardinal.

Prescott Mission Band presented ''The Christmas Pageant of the Holy Grail'' at their Christmas supper, and also at the Young Women's Auxiliary meeting, when carols were sung.

Chatham—''Be ye Ready'' was the theme of the Presbyterial meeting in St. Andrew's Church, Windsor, in January. Miss Frieda Matthews was most helpful in her address and in discussions, answering questions and touching on different phases of the work. In closing, Miss Matthews said, ''May God give us faith and courage to build, not only for to-morrow but for the day after to-morrow.'' Mrs. W. E. Stauth presided, and Mrs. William Tuckey and Mrs. McLaren led in the devotional service. Mrs. Stauth, who was re-elected President, asked each member to pray every morning between nine and ten for consecrated leaders. The Presbyterial exceeded its allocation by more than $150.

Hamilton—On January 8th the Presbyterial's annual Prayer service was well attended, in St. Paul's. Mrs. Donald Munro was in the chair, and Mrs. H. C. McKellar, Mrs. W. I. McLean, Mrs. J. Moffatt, and Mrs. John Finlay took part in the service, Mrs. William Laing giving the address.

Kingston—Miss Margaret Henry, who holds office in both the Senior and the Catherine Fairlie Auxiliaries, Kingston, was honoured by the latter group at their January meeting.

Lindsay—The annual Presbyterial meeting was held in St. Andrew's Church, Lindsay, early in January, Miss Margaret Oliver presiding. All were encouraged and enlightened by the timely message and the many helpful suggestions given by Miss Frieda Matthews. Secretaries' reports were particularly encouraging and, in spite of war work, givings slightly exceeded last year's. The Rev. D. McQueen conveyed the Presbytery's greetings. Mrs. H. Mark offered the dedicatory prayer.

Ottawa—The theme ''The Sovereignty of God'' was kept in mind throughout the Presbyterial meeting. Mrs. J. M. Ritchie presided at four sessions, and Miss Evelyn Reid, Young Women's Secretary, on Young Women's night. A poster on *The Glad Tidings,* arranged by Mrs. Clarence Pitts, was a feature; a beautifully lettered scroll, with the question ''Do you READ your *Glad Tidings?''* and under it the figure of a young girl carefully scanning the pages of the magazine; a soft light from behind gave the impression of an open fireplace—a most attractive setting. Miss Frieda Matthews, whose rich experience, personal attraction and sane judgment were ever in evidence, gave a fascinating review of our missions, national and overseas, making this more intimate by referring to the workers by name, and led in a discussion of the Council's recommendations, reviewed reports, and clarified many points. The Rev. C. Ritchie Bell, Montreal, thrilled his listeners as he skilfully linked his subject ''The Triumphant Church'' with the text ''She that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.''

Mrs. F. M. Mooney reviewed the year's activities; Mrs. G. Scott Murray noted the harmony existing among Auxiliaries; Mrs. Phillips announced that the allocation had been exceeded. Mrs. Ritchie was re-elected President and Mrs. W. Cowling Gullock installed the officers. The Rev. E. A. Thomson spoke briefly on ''Home Religion''. The Presbyterial gratefully acknowledged the gift of $200 from Mrs. J. R. Hardinge, Coe Hill. Rev. Dr. Johnston pronounced the benediction.

At the Inter-Church missionary rally held by Canadian Girls in Training in Ottawa, Miss Frieda Matthews gave an address, and led a discussion group with senior girls.

The Mary Masson Young Women's Auxiliary, Knox Church, presented an Honorary Membership certificate to Miss Helen Fairbairn, for seventeen years the faithful secretary-treasurer.

Peterborough Presbyterial held its annual meeting in St. Paul's Church, Peterborough, Mrs. A. G. Thompson presiding. Mrs. E. H. Howson led in the devotions, and Mrs. J. D. Smart welcomed the visitors. Mrs. Thompson in a brief address said how much she had enjoyed her work in the Presbyterial, and Mrs. D. Ewart, a former President, presented her with an Honorary Membership certificate. Mrs. H. W. Morgan, Provincial Treasurer, spoke of the Council meeting in Toronto, and Mrs. J. Storie reported the Provincial meeting. Rev. J. D. Smart installed the new officers. Mrs. H. Tate, the new President, gave an encouraging New Year's message.

QUEBEC

MISS MARY GREIG, 2168 PARIS ST., MONTREAL, PRESS SECRETARY

MISS IRIS MUNRO, who is commencing new duties at Kirkland Lake, was a guest at the January meeting of the Provincial Board, when she was presented with travelling bags as a token of the regard in which she is held by all the members. Miss Munro has been a worker of the Women's Missionary Society in Montreal since 1926, first as Port Worker, and later, when port work slackened, doing deaconess work in St. Cuthbert's Church in Hochelaga and at the Gordon Mission in Montreal North. In the latter, through her faithful work, Sunday School, Mission Band, and a Senior Auxiliary were started, besides a Ladies' Aid and other activities. As a result of the combined efforts of Miss Munro and Miss Lily Macarthur, the Overseas Girls' Club, for girls from the Old Land, was organized. Here, newcomers to Canada met girls from ''home'', cheering and being cheered. During the last few months, Miss Munro has been doing survey work and assisting in Fairmount-Taylor Church. She will be sorely missed in Montreal, where she has been greatly loved. May God's blessing rest upon her and all the work she will do in His Name.

Quebec Presbyterial—''Looking Ahead'' was the subject of the talk given by Miss Maud Cathcart at the New Year meeting of the St. George Auxiliary. The outlook of the world is dark, and it is the Christian faith alone that can offer hope and light. As Christians we can rise no higher than our interest, courage, and faith allows. If we are strong, we should not ask easy tasks, for we are not alone. Miss Cathcart asked the Auxiliary to take its motto from the words of Ecclesiastes 9:10—''Whatsoever your hand findeth to do, do it. . . .'', using the two words ''Do it''.

Treasurer's Statement

December 31st, 1942

RECEIPTS:

Refund on Lantern Slides	$ 40.84
Pte. Jas. Davidson, Lethbridge, Alta.	2.10
Orkney Church, Three Hills, Alta.	10.00
Mrs. Thos. Bell, Toronto, Ont.	10.00
Pension rate from Missionary	20.00
Interest transferred from Legacy Fund	94.75
Transferred from Overseas Fund	3.80
Miss E. Henderson, Maternity Ward, Jobat, India	50.00
Refund on War Services	150.00
Refund on Council Expenses	198.00
Sale of Ukrainian Hymn Books	35.30
Income Tax	450.76
PROVINCIAL GIVINGS:	
Saskatchewan	1,308.94
Saskatchewan Supplies	10.00
Ontario	44,424.00
Ontario Supplies	1,815.61
Manitoba	1,883.96
Manitoba Supplies	6.00
Quebec	5,175.00
Alberta	2,192.56
Alberta Supplies	93.33
British Columbia	2,701.20
British Columbia Supplies	58.80
	$60,734.95

DISBURSEMENTS:

Hospitals:	
Canora	$ 265.68
Rocky Mountain House	230.00
Weirdale	265.47
Chinese in Canada	$ 898.50
Cecilia Jeffrey Indian School	379.24
Cecilia Jeffrey Indian School, Government Grant	2,479.49
Birtle Indian School	294.16
Birtle Indian School, Government Grant	1,936.06
Mistawasis Indian Day School	45.00
Saskatoon Residence	75.00
India:	
Bhil Field	4,672.50
Jhansi Field	2,675.12
Overseas	968.07
Deaconesses	1,303.43
Publications	1,185.31
Organization	516.19
Supplies	69.66
French Work	60.00
Christian Literature	43.00
New Missionary	83.37
Deputation	3.00
Life Membership	.90
War Services	25.00
Exchange	23.36
Administration	483.95
Insurance	354.70
Candidate	3.00
Moslem Work, Mr. Wilfred Smith	100.00
Grant to Missionary and Deaconess Training School	100.00
Canadian School of Missions	125.00
Chaplaincy Services	250.00
Miss Ruth Buchanan, India	250.00
Transferred to Pension Fund	37.59
Income Tax	452.66
	$20,654.41

RESERVE FUNDS

RECEIPTS:

Legacy Fund—	
Estate of Miss Jane E. W. Duncan	$1,010.54
Estate of Mrs. J. W. Wilson, through St. Andrew's Aux., Cobourg, ‘‘Chinese Work, Toronto’’	50.00
Mr. L. A. Wylie, Permanent Endowment, ‘‘In memory of Ernest Wylie. For Biblewoman, Bhil Field, India’’	100.00
Payment on Toronto House	25.00
Interest	66.98
Pension Fund—	
Interest	244.50
Special Fund—	
Sale of barn, Brownvale, Alta.	35.00
Refund from Chinese Student	20.00
Payment on Prince Albert Residence	33.25
Interest	28.61
Overseas Fund—	
Transferred from General Fund	968.07
Interest	132.41
Sustaining Fund—	
Payment on Loan, from Geraldton Church	100.00
Interest	212.42
	$3,026.78

DISBURSEMENTS:

Legacy Fund—	
Interest on Permanent Endowments sent to Bhil Field, India	$ 94.75
Overseas Fund—	
Transferred to General Fund	3.80
	$98.55

(Mrs. Daniel) Helen M. Strachan,
Treasurer.

He talked of very common things,
Those days in Galilee:
The things that folks knew all about,
No puzzling mystery.

To men he spoke of vines and corn,
Of seed-time, harvest, too;
Of catching fish and tending sheep:
The work they had to do.

He talked to women of their lamps:
Of salt and meal and oil,
Of yeast and bread and patching clothes;
He sanctified their toil.

And now, in kitchen or in field
Or in the market place,
We have no echo of His voice,
No glimpses of His face.

O Master, come again to us
In that old simple way!
Touch with Thy grace the commonplace
As in that far-off day!

—Floy Lawrence Emhoff, in *Ministering Women.*

New Organizations

Ontario

Peterborough Presbyterial—Canadian Girls in Training group, Campbellford.

Toronto Presbyterial—Mission Band, Patterson Church, Toronto; Mission Band, Wychwood Church, Toronto.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.
British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Mrs. John Booth, 3 Nealon Ave., Toronto.
Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.
Saskatchewan.—Mrs. C. P. Young, 916 Spadina Cres., Saskatoon.

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Orders must be sent direct to the PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY, Room 800, 100 Adelaide St. W., Toronto

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PRAYERS FOR AUXILIARY MEETINGS	$ .25
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FOCUS ON LATIN AMERICA. By Dorothy F. McConnell	.35
EAGLE BOOKS	
THEY THOUGHT HE WAS MAD—ALBERT SCHWEITZER By Ruth Henrich	
LADY IN PRISON—ELIZABETH FRY By M. R. Bielby	
SEND ME AMONG SAVAGES—CHALMERS OF PAPUA By Cecil Northcott	
WHERE WHITE MEN DIED—BISHOP CROWTHER OF AFRICA By Mary Entwistle	
PADDLE YOUR OWN CANOE—W. H. BRETT OF BRITISH GUIANA By Ruth Henrich	
BY MY SPIRIT, by Dr. Jonathan Goforth, has been reprinted recently. As this is the only book which was written by Dr. Goforth himself those who have not read it will be glad of the opportunity to do so	1.25
WORLD DAY OF PRAYER PROGRAMME	.01
SERVICE OF WORSHIP FOR YOUTH	.01

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Form of Bequest

I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XIX APRIL 1943 No. 4

THE GLAD TIDINGS

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Miss Wrong on Christian Literature

Deaconesses in Western Canada

Out at Camp in Jhansi District

Easter Service

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.

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The Glad Tidings

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Thou, O Most Compassionate

Thou, O most compassionate!
Who did'st stoop to our estate,
Drinking of the cup we drain,
Treading in our path of pain.

Show Thy vacant tomb, and let
As of old, the angels yet
Whisper by its open door,—
"Fear not! He hath gone before!"

Through the doubt and mystery,
Grant to us Thy steps to see,
And the grace to draw from thence
Larger hope and confidence.

—The Link and Visitor.

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

More Missionaries for British Guiana

THAT the Rev. George W. Mackay and Mrs. Mackay, Miss Dorothy Douglas and Miss Lily Simpson are now in British Guiana will be good news to all who are interested in the missionary work of our Church.

Miss Lily Simpson

Miss Dorothy Douglas

It will be remembered that just when Mr. and Mrs. Mackay were about to leave for British Guiana in August their reservations were cancelled, as later were those of Miss Douglas and Miss Simpson, when they were ready to go in September. When at last, after months of waiting, word came that accommodation would be available for them, Mr. and Mrs. Mackay left Toronto late in January. Two weeks later Miss Douglas and Miss Simpson were able to get off. They all arrived safely on their new field, bringing to the missionaries already there the help they have needed so badly.

TO Mrs. Quinn and Miss Scott of the Bhil field we would extend congratulations on their success in their language examinations.

THE Bhil Mission Council, at its November meeting, extended congratulations to Maharana Devi Singh, Maharana of Barwani State, who was recently invested with full ruling power in his State. ''We are grateful'', the resolution continued, ''for the good will that has been manifested during his minority and trust that it may continue through the coming years. Our hope is that he may long live to rule in peace and justice, and that prosperity may be his throughout his reign.''

IN the Red Cross Home Nursing examination conducted at the Birtle Indian School by Miss Ina Broadfoot, Reg.N., Winnipeg, Director of Home Nursing, three of the twenty-two girls—Mary Bird, Mary Hanska, and Eileen Bolipa—obtained 100, seven 91 to 96, six 80 or over. Miss Kathleen Stewart, who is in charge of the class, is to be congratulated on her good work with the girls.

WE very much regret to say that, owing to an error in the sending out of the January number of *The Glad Tidings*, our supply is exhausted. If any secretaries have extra copies of that issue, we should be very grateful if they would return them to our office, so that they may be used to fill late orders.

Concerning Grants

IN the financial statement for 1943 printed in the March *Glad Tidings* one sentence read, ''The Council Executive will now feel free to do as has been done of late, make some grants from the cash on hand.'' Accordingly, the Council Executive has increased the grants to British Churches that have suffered war damage from $600 to $850, giving $400 to the Church of Scotland, an increase of $100, $250 to the Presbyterian Church of England, an increase of $50, $200 to the Presbyterian Church in Ireland, an increase of $100; to the British and Foreign Bible Society

$400, an increase of $100; to the aid of European pastors who have sought refuge in Britain $350, an increase of $100; and to Chinese War Relief $500.

The Treasurer also wishes to report grants made from the unallocated estimate of $750 for Christian Literature, together with special gifts of $575, or $1,325 altogether. Grants were made from this to Christian literature for Latin America $400; to the International Committee on Christian Literature for Africa, through Miss Wrong, literature for Ethiopia $150, and $300 towards the cost of French literature for Africa, or such other literature as the Committee may decide; and $400 to *The Christian Farmer*, China—making grants of $1,250, leaving $75 still unallocated. Later in the year $100 must go to India to Dr. Manikam, so that our members should see the need for increased givings for Christian literature alone. —(MRS. DANIEL) HELEN M. STRACHAN.

Co-operative War Service

THE Co-operating Committee for Christian Service in Camp and War Production communities has been functioning for only a few months but has already been able to start some effective work. As the name implies it is a representative group, composed of five members from the Anglican, Baptist, Presbyterian and United Churches. Three Boards of our Church are included in the representation—the General Board of Missions, the Board of Sabbath Schools and Young People's Societies, and the Board of Evangelism, Church Life and Work, as well as the Women's Missionary Society.

The main objectives are "to make surveys and study conditions and opportunities for Christian work in the new war-time industrial and housing areas and to take appropriate steps on a co-operative basis to minister to the spiritual and related social needs of the members of our respective churches in such communities".

The services of the Rev. William Fingland and Miss V. Ullman of the United Church, who had done extensive survey work, were placed at the disposal of the Committee at the outset and this has been of invaluable help.

The general plan has been that when the location of areas is close to or within the towns and cities the newcomers should be contacted and made welcome by the churches to which they already belong, but that, if the communities are isolated, church services should be provided. This has been arranged for Ajax (Pickering) by the establishing of a community church and Sunday School, made possible by the loan of a portable church building belonging to the United Church of Canada. The co-operating Boards, jointly, met the expense of the removal of the building to the new site and its necessary preparation. The opening was held on January 31st with suitable services conducted by local ministers of the four denominations, who have planned each to take charge one Sunday a month. A Sunday School has been organized and a choir, a men's club and a Young People's Society, also a Women's Association.

The phase of the work that will be of greatest interest to the Women's Missionary Society is at present entrusted to deaconesses and consists in caring for the women and girls who, because they have left home to engage in war work in the various industries, are strangers in the communities to which they have gone, and in befriending the wives and families of men in the forces who have moved to be nearer the many camps and training centres. The deaconesses make surveys, visit the hostels and housing areas, give a friendly welcome and establish contacts with local congregations, helping them to plan future work. The Anglicans are responsible for the deaconess at Ajax, the United Church for Peterborough and the Lakeshore district near Toronto (Long Branch and Lakeview), the Baptists for Welland, and the Presbyterians for Brantford. These deaconesses are responsible to their own Boards but work with the Ministerial Association or an Inter-church Council in each locality and are meeting with a wonderful response. Plans for opening up the same kind of work in other centres are under consideration, but the great difficulty is going to be to find enough trained workers to meet the endless need.

Another new venture has been the appointment of the Rev. D. C. Amos to work from Fort St. John in the camps along the Alaska Highway. The construction companies have provided him with trucks for the necessary travelling and his services have been well attended and much appreciated. The fact that he represents the four denominations has been a great help in creating friendly interest, but it is impossible for one man to overtake all the work that needs to be done. It is expected that during the coming summer hundreds of families will move out to the Highway, so it is hoped that other young, vigorous ordained men can be sent out to minister to their spiritual needs.

—M. L. McMurrich.

Dr. Buchanan has kindly sent us, from Alirajpur, a copy of one of the quarterly leaflets Miss Ruth Buchanan has been distributing among Bhil Christian families to encourage Bible reading.

''This one,'' Dr. Buchanan writes, ''coming at the time of the Hindu Festival Dewali, the Festival of Light, was utilized to make a Christian Festival—'Christ the Light of the World'. Ordinary Bhil Christians round about, from as far as Dohad, Bhil boys in war work, gathered for three days, November 7-9, and made it a glad time, worshipping Jesus Christ the Light of the World.''

It is interesting to note in this connection that the Christian Home Advisory Group of the National Christian Council of India, the aim of whose work is the Christianizing of the home, is promoting a Christian

Home Festival as one of its activities. ''It is suggested that the Christian Home Festival should be observed as a Festival of Light, symbolic of the fact that Jesus Christ is the Light of the Home.'' One of the dates suggested by the Christian Home Group for the observance of the festival is that of the Hindu festival, ''the idea being that, since this festival is observed all over India as the festival of light, it would be a suitable time for Christians to claim that Christ is the Light who lighteth every man that cometh into the world. Furthermore, it would afford an opportunity to redeem for the Christian Church one of the most popular of Indian festivals and a legitimate outlet for Christian people at a time when all their Hindu neighbours are rejoicing.'' Other times suggested for the observance of the Christian festival are some time between Christmas Day and January 6th, or during the summer holidays, when family gatherings would be more easily arranged.

Madame Chiang's Visit to New York

THE following editorial comment appeared in the New York *Herald Tribune* the day following Madame Chiang's address at Madison Square Gardens on March 2nd, under the title ''There Must Be No Bitterness''—

''If any land is entitled to call upon the just peoples of the earth to hate the aggressors, it is China.'' . . . Madame Chiang Kai-shek spoke for China. . . . The gathering was charged with emotion, tensely aware of China's tragedy and its implications for the United States. Madame Chiang, with the consummate artistry that has made her sincerity a thing of such power in to-day's world, could have scored an easy oratorical triumph. . . . Instead, she took the harder course; appealed to the wisdom of the ages, and won the greater victory. . . . She spoke of the society of nations, working in justice and amity in the peace; . . . She proclaimed that 'there must be no bitterness in the reconstructed world,' that 'no matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby.' . . . Her appeal, backed by the example of fighting China, was to use courage, steadfastness and force to the utmost in achieving victory—and to carry the same courage into the making of a just peace. Here is nothing foreign to the Christian tradition or to the principles of democracy. Indeed . . . her statement of principles, her insistence upon the dignity and pride of the individual, even the mingling of splendid prose with homely common sense with which she set forth her arguments, express traits which Americans are wont to consider their particular, if not exclusive, property. Perhaps this supplies a clew to the spiritual kinship which so many Americans have discovered on close acquaintanceship with the Chinese. At any rate, it provides a special challenge to Americans to match the moral courage of Madame Chiang and her people, in the war and in the peace.'' —*Foreign Missions Conference of North America.*

Christian Literature for Africa

"THERE is all over the world a great opportunity for the use of Christian literature. If the Christian forces can plan wisely for that literature and build up an adequate supply, they can exercise a very great influence on the world, not only at the present time but also after the war." Emphasizing the importance of taking advantage of this opportunity for advance in Christian literature work, Miss Margaret Wrong, when she visited Canada recently, spoke particularly of the situation in Africa, of recent developments in the work of the International Committee on Christian Literature for Africa, of which she is Secretary, and of plans being made to meet the greater needs of the different areas. The aim, she said, is to help build up a Christian Church and supply people of all ages with Christian literature. When one considers the great variety of African peoples and cultures, the very complicated language situation—five language families, with a great number of languages and dialects (some authorities say 1,000, others 800)—and the immense variety of organization and government, one realizes something of the problems to be faced—and solved.

The war has greatly increased the demand for literature, because of the needs of the Forces. This is especially true in the African army, Miss Wrong said. Educational work is going on among African troops from all parts of the country—and African soldiers are learning to read. Often they take or send the reading material they get back to their villages where it is distributed. Bookshops cannot keep stocks on hand. (The small grant our Society gave for the troops last year was sent to the Church Missionary Society bookshop at Nairobi, Kenya, for reading material to be sent out among African troops in East Africa.) A chaplain with the East African Forces had written to Miss Wrong that she would be amazed at the sale of literature among African soldiers; it was impossible to keep enough on hand to supply the camps. "It is", he said, "the finest extra-mural university I have yet seen in Africa."

Another development during the war has been the establishment by the Government of information centres in West Africa. At some of the centres the people can hear the wireless news; in some are put pamphlets and magazines, and in some an African is in charge who is competent to give information. From many different parts of the country come reports of a greater demand for literature.

The importance of literacy is being recognized as never before. It is not enough to educate children in the schools—knowledge must be made available to adults as well. The British Colonial Office Advisory Committee on Education in the Colonies has appointed a sub-committee on Adult Education, which Miss Wrong, as Secretary of the International

Committee on Christian Literature for Africa, has been invited to attend. Campaigns are being planned to teach adult Africans to read. This brings a demand for a much larger supply of texts in the local languages. Sierra Leone, where missions plan to launch such a campaign this year, requires teaching material and an adequate supply of reading matter of interest to men and women, in two local languages as well as in English. On the Gold Coast, too, work is being planned and reading charts are being prepared. There is, as Miss Wrong emphasized, no use teaching people to read unless there is something for them to read. The Christian Church has done pioneer work in providing reading matter—the translation of the Bible, or portions of it, into 288 African languages and the provision of other books make people want to read. It has been said: ''To the average African mind, to be a Christian does not necessarily mean to be literate, but to be literate necessarily means to be a Christian.''

If there is to be an adequate supply of literature in African languages, African writers must be trained, and when necessary, supported. Last year saw an advance in this respect. The response to competitions for manuscripts in various African languages was good.

The most pressing need at the present time is for paper. The problem of keeping the mission presses working in war time is a serious one, because of the scarcity of the paper supply. (A great deal came from Scandinavia). When it seemed as if the publication of *Listen* would have to be discontinued, and mission presses in Africa required paper, an appeal to the American Committee for paper instead of money resulted in the shipment of forty-two tons of paper from the United States. ''It was encouraging and cheering,'' Miss Wrong said, ''that the authorities (in granting the necessary permit) recognized the value of literature for Africa.'' It was hoped that arrangements could be made in the United States and Canada to get supplies enough to meet the situation.

Listen, which is published in London six times a year to meet the need of a small magazine for home and school, has grown from eight to twelve pages, and its circulation increased to about 12,000. The British Council supplies many of these (it is included in the Council's list for African schools)—and large numbers of other periodicals required by missions in different parts of Africa. Material from *Listen* is translated into African languages, and teachers find it very useful. More Africans are contributing material; African women even are beginning of their own accord to contribute to the women's page. Many African teachers (and others) write to express appreciation of it. One writes: ''Though I buy it so cheap, I prize it so dear.''

A new undertaking in Christian literature for Africa is the *African Home Library,* a series of booklets selling for two cents a copy. There are 18 of these booklets, on a wide range of subjects, and 18 more being printed. Among those already issued are: ***Christian Family Life, Morning and Evening Prayers, The Christian in God's World, The Country of Jesus,*** *Women Christians Long Ago, Some Women of the Old Testament, Learning to Live, The Fight for Health, Children Fight Enemies of Health, Woman's Work in the Home, Women Pathfinders, African Women Pathfinders, Money and Its Uses, The Fruits of the Ground,* besides stories for children about African life, &c. They are published in English and are being translated into various local languages; it is hoped, too, to have them published in French and Portuguese.

In all of this work, the Committee has in mind literature that will be interesting to every member of the family and to all kinds of groups, translated into a number of languages.

It has been difficult to get information about the literature needs in Ethiopia. *Health and the Home,* by Dr. Janet Welch, was translated into Amharic, and printed by the Ethiopian Women's Work Association in Addis Ababa, and is being circulated among the women. The London Committee sent selected booklets and copies of *Listen* to the Minister of Education, asking what would be suitable for use in schools, or for general reading material. The Committee for Literature for Women and Children, New York, offered money for a children's magazine, but the circulation of leaflets in Amharic seems more feasible at present than a magazine.

The situation in French-speaking areas of Africa is very serious from the point of view of literature. They can no longer get French books, as formerly, from Paris or Brussels. The possibility of getting French material from Canada was being investigated, and of publication here or in other parts of Africa. The Committee has arranged for some literature to be translated into Portuguese in Lisbon; if possible, it will be sent from there to Angola. A French magazine, *L'Evangile en Afrique,* published by the Congo Protestant Council, uses material from *Listen* and is subsidized by the Committee, from Day of Prayer offerings—the local missionaries pay the subscriptions for the workers in French territory.

For some time Miss Wrong has been giving part of her time to the Africa section of the B.B.C. service, providing material for local broadcasts. This means, she said, about six short programmes a week—to seven or nine centres. Besides religious broadcasts, a good deal of the work is educational. As some of the material used in talks to African audiences has been secured for publication, the co-operation is very helpful.

The spread of literacy and the demand from the army offer a great opportunity now for wise planning and the development of Christian literature work. The aim is to have a committee of educated Africans and Europeans and, in time, a full-time worker in each area. In some areas literature committees are already at work, fostering translation, and production of new books, and doing valuable editorial work. As planning of literature for whole language areas can be effective only if missions work together, it is encouraging to hear of the strengthening of inter-mission councils and conferences.

The work can be effectively carried on only with the maximum of co-operation. Thirty-nine Christian groups are co-operating for Christian literature for Africa, with the Committee in London. The religious publishing houses in Great Britain subsidize African literature, and special funds are being given for subsidies. The grant from the World Day of Prayer offerings in Canada pays the cost of *Books for Africa,* a quarterly bulletin that goes free to any missionary wanting it, and also provides subsidies for other publications. The Committee on Christian Literature for Women and Children in Mission Fields, New York, subsidizes the publication of *Listen* and has offered support for a magazine in Ethiopia. Our Women's Missionary Society gave a special grant for literature for Ethiopia, as well as for African troops. The Women's World Day of Prayer Committee for Scotland last year increased its grant for literature. One of the problems is to get funds so that publishing houses may subsidize African writers who cannot otherwise do the work, and provide for the people material in African languages, or English or French.

Then there is the problem of distribution, made more acute by the war, for both African troops and European troops in Africa are asking for books. There is need of increased stock in the existing shops, of more shops, and of workers competent to advise Africans on reading, as well as of new means of distribution in villages and industrial areas. Miss Wrong had just heard from Nyasaland that the Government would subsidize book depots. The British Council asked for a list of books and periodicals the missions in Africa needed, and sent them out.

It is very important to realize that there must be a real partnership, Miss Wrong emphasized—Africans and Europeans must work together. An African woman, writing of her father, described the relationship between him and the white headmaster of their mission school: ''And they dwelt there and they loved each other without worrying each other, and they walked together and took counsel together. And they gave each other plenty of room and they did not jostle each other, they agreed together and they were ready to forgive each other. They loved their boys and their rule was quiet. They were of one mind and they were hand in glove together. Neither of them claimed more respect for himself than for his comrade or vaunted himself and despised his friend.'' (*Five Points for Africa,* p. 93). One of the great fruits of the Madras Conference, Miss Wrong said, was the realization that the Christian God is the God of all men. As one African delegate told his own people about Madras, where Christians from all over the world lived and worked together, he said: ''I tell you this that you may know that the Christian God is not just a God of white men as some of you have thought, but the God of all mankind. I know now we are members of one family under God.'' The demands and the needs of the present are very great and the opportunities are as great as the needs, said Miss Wrong in conclusion; great things are possible, if there is a real partnership, a working together in the Christian Church for Africa.

Dr. J. Fraser Campbell

(Resolution of the Mission Council of our Bhil field, meeting at Mendha, November 25th, 1942.)

> —Recently an outstanding warrior in the Christian cause received promotion to higher service when his Lord called him from the scene where he had been active for over three score years. Most of the members of our Mission learned to know Dr. Campbell in Landour, where we were impressed with the way in which he kept about his Father's business despite what might have seemed to many the weight of years with their just claim to inactivity. We are grateful for the inspiration he gave to us, and wish to record our thanks as a Mission for the unfailing interest he had in the work here. The Church of Christ in India has had few greater men. We extend our sympathy to the Church in Central India, and to the United Church of Canada Mission in the loss of this great man, but we feel that sorrow is overshadowed by rejoicing that Dr. Campbell has received the call for which he has been waiting so long.

In our February issue reference was made to Dr. Campbell's death. One of the pioneer missionaries to India (he was appointed to work in Madras by the Synod of the Maritime Provinces before the union of the Presbyterian Churches in 1875), Dr. Campbell began work in Mhow, when our Church established a mission in Central India, then went in 1886 to open up the work at Rutlam to which he devoted the greater part of his life, since 1925 under the United Church of Canada. In *Jungle Tales*, it will be remembered, Dr. Buchanan tells that it was with Dr. Campbell, his "long tried and greatly beloved friend", that in 1889 he made his first trip among the Bhils, some years before he was appointed to open up work there.

Glimpses of Deaconess Work in the West

With **Miss Grace Irvine** in the Synod of Manitoba

"OCTOBER was a glorious month for travel, and in addition to being introduced to my field and making some fine personal contacts, I learned to love the West." For that first month Miss Hazel Macdonald was with Miss Irvine and for part of the time Miss Webster. In Fort William and Port Arthur they met groups of Canadian Girls in Training, Mission Bands, and Young Women's groups, conferring with them about their work. It was, Miss Irvine says, good experience, and thoroughly enjoyable.

They were in Winnipeg when Miss Negoro was there, helping at the Young People's Conference and meeting with Young Women's groups—they were able to see something of the work being done in those two departments, besides meeting with C.G.I.T. leaders.

Then groups in several places in Brandon Presbytery were visited. "They were all small groups . . . . their pleasure in meeting with interested people was good to see. Some of the women had come a long distance; others had left a busy home and hungry threshers; but all thoroughly enjoyed being able to meet for worship and study. Each member felt a responsibility for the success of the meeting. And the members of such groups were usually those who carried a large part of the financial burden of the local church, and took an active part in the work of the Red Cross Society. In the midst of such important tasks, they witnessed to their belief that the Christian Church has a greater task to perform during war, in helping to preserve eternal values—values which will be even more sorely needed in the reconstruction period.''

Because of the shortage of ministers in that Presbytery, it was agreed that Miss Irvine should visit those groups that were without the leadership of a minister before the roads became impassable. She, therefore, spent November in three places where there was no minister, ''visiting the homes of each congregation, taking part in the meetings, and leading in worship. Some of the homes were miles from town, and I was initiated into rural visiting. With only a bare description of the location, I set out expecting to find my way about without any difficulty, but found that city visiting in no way prepared me for this. One afternoon, I travelled many miles (in circles, I believe), and when I finally turned the nose of the car down the right road I met my hostess driving out to rescue me. Thereafter, when visiting parts unknown, I asked an interested member to accompany me. People certainly seemed to appreciate the interest of the church in sending a deaconess, even for a very brief visit. They spoke of it as 'a great lift'. I left each field reluctantly, feeling that here was a group that recognized its need of worship and Christian fellowship.

''In two of the towns there would be no regular church service until spring, at least, and this had its effect on Sunday School attendance and organizations for the training of children and young people. Consequently, one sees a great need of leaders among these groups. In one place I was extremely fortunate in finding a capable leader, and together we started a young people's society. Through her letters, I am kept informed as to the progress of the group, and I am looking forward to being with them in the spring. I also hope that more can be attempted at that time in Mission Bands in the various towns, as attendance is of necessity a real difficulty during winter.

''By the beginning of December, I was eagerly looking forward to spending a month in Gonor, a rural community about fifteen miles north of Winnipeg. . . . I found there about seventy homes, many of them belonging to Ukrainians. . . . One can scarcely measure the influence of the church—in particular of one of our missionaries—in that community. Many of the older people spoke little English. Some of them were Greek or Roman Catholic in the old country, but their children are now among the finest members of our church. It was my privilege to work among these folk, to go in and out of their homes, to worship with them, to meet with the Auxiliary, and to work with their children in Sunday School and in the preparation of their annual Christmas concert. It was good to see the position of respect, and leadership, held by the Christian members, their concern for all the people of the community, in spiritual as in all other matters. Some of the older people (who could understand very little English) would attend the church services, and as I looked into their faces, I felt that there was a language of the heart which broke down racial barriers.''

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To Miss Isabel Scott, as to other deaconesses in different parts of the country, war-time changes have brought new opportunities. ''A new community has sprung up in the vicinity of the shipyards. A survey has been made of this district of war-time houses. There are a great many children, few of whom are attending any Sunday School, partly because of the distance from a Sunday School of any denomination, and partly because of lack of interest on the part of the parents. The men work on shift hours and their shifts change every two weeks, which makes it difficult for the families to attend Sunday School or church regularly. If a community Sunday School could be conducted in the district, it would doubtless be a worth-while effort, but at present there is no available meeting-place.''

Referring to the Young People's Society of St. Andrew's—''Although our own boys are away in the Forces, very often boys from other towns and cities are able to attend the meetings. Every second Sunday evening men and women of the Forces are entertained at an informal Fellowship Hour of hymn singing and getting acquainted, followed by light refreshments. We have had boys from England, Scotland, Wales, Australia, and every province of Canada. It is most interesting to hear the various comments of these boys regarding their home town—and regarding Victoria. The girls are still assisting Miss Blyth with the work at Esquimalt House. Each month they take charge of an evening's entertainment for the boys, as well as opening their homes to them frequently.''

The fact that Victoria is ''dimmed out'' for the duration creates a problem in girls' work. Some groups meet after school, but with so many school activities these days that arrangement is not always satisfactory. The C.G.I.T. held their Vesper Service in St. Andrew's Church, and to the girls who planned and carried out the service so well great credit is due, Miss Scott says.

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Miss Ruby Walker writes of her new work in the Presbytery of Red Deer.

For a week or so after I arrived on my new field in October I often wondered if I would ever be able to find my way about, and keep the different fields straight in my mind, but now I feel like an old timer.

With five preaching points on the Eckville field, it is necessary to have three services each Sunday. Eckville is a small town and Benalto and Hespero villages, while Gilby and Medicine Valley are country districts.

The attendance at services has been most encouraging. We have not a large congregation at Benalto, but we have a very faithful group. Service is held there each Sunday morning and Sunday School follows at 12.15. Mr. Sterling, Manager of the Atlas Lumber Company, is the superintendent; two young women are in charge of the beginner and primary classes, and a capable superintendent looks after the new department, the Cradle Roll.

At Hespero we have a small church building. Services are held every other Sunday, Sunday School at two fifteen and service at three. The first few Sundays the attendance was small, but since the Sunday School has been organized there has been quite an increase and the parents come to Sunday School with the children.

We have service at Eckville each Sunday evening at 7.30. The average attendance is 45. The choir of girls adds a great deal to the service—they meet for practice after service each Sunday. We have twelve girls in our C.G.I.T. and have been fortunate in securing the assistance of one of the public school teachers who takes a great interest in the girls. There are ten members in the Explorer group, of which one of the High School girls is the leader. Each district has its Ladies' Aid.

Each Monday I go to Rocky for the Mission Band and Young Women's meeting. We have twenty members in the Mission Band and the little officers do very well in conducting their meetings. Even the four-year-olds come to each meeting with their verse of Scripture. As a rule I am met with the cry, ''Let's play a missionary game.''

On Christmas Sunday we had special services at all points. At Benalto the Sunday School children presented the ''Christmas Story in Song''. In the evening at Eckville we had a full church; the choir and C.G.I.T. led in special music and we used part of the C.G.I.T. Vesper Service; the Candle-lighting service was a most impressive ending.

Winter set in very early this year with a great deal of snow and then several chinooks have left the roads very icy. So there have been some unpleasant trips, getting into the ditch and spending hours on the road. But there is always a way out.

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In Edmonton

''EDMONTON, 'the gateway to the north', is an interesting place to live in these times,'' **Miss Booth** writes. One meets young people from many places in Canada and the United States who are in the services or working for the Government in connection with the Alaska Highway. It is encouraging to find young people attending the church service on Sunday evening and having fellowship with the First Church young people at their meeting after the service.

An important part of Miss Booth's work is with junior groups. Several groups have been organized or reorganized. The C.G.I.T. at St. Andrew's was reorganized in October, and has fourteen members under a leader who is also the Sunday School teacher. Miss Booth leads the girls' group at First Church. Both groups are taking up the suggested mission study for this year. Three girls who were at the C.G.I.T. camp last summer have been a great help.

The Mission Bands at St. Andrew's and Strathcona were also re-organized, the former with twenty boys and girls up to the age of nine. Both groups find the Mission Band book *Come Everyone and Worship* very interesting. In one group two teen-age girls have helped with the handwork and played the piano. Explorer groups are very popular. Miss Booth is in charge of those at First and Westmount Churches, while two Sunday School teachers have a group at St. Andrew's. ''The study book, *We Gather Together,* has been ideal for these groups, interesting to boys as well as girls. One boy said, 'I like Explorers, we learn things we do not learn at school.' ''

Visiting in the hospitals brings the deaconess into touch with women from out of town. Presbyterians who cannot attend a Presbyterian church do appreciate her visit. Names of families that have no opportunity to attend Sunday School were sent in, so that they might get the Sunday School by post material. To a family living in a Ukrainian district where there is no Protestant church *The Glad Tidings* is sent.

In Saskatoon

For some time after **Miss Anderson** began ''the new task of learning to be a deaconess in Canada'', her work was in other parts of the Presbytery, but since the autumn almost all of her time has been given to Saskatoon. Two Sunday Schools are being carried on, St. Andrew's and Wilson. An effort has been made to increase the attendance at the latter, as it is felt it is filling a real need in the district. The response of the children, Miss Anderson says, is most encouraging. Besides the two senior Auxiliaries and the Mary Sherrick Young Women's Auxiliary at St. Andrew's, there are two Mission Bands, St. Andrew's and Pleasant Hill, which have been meeting together, and a new Band, which was organized at Wilson Sunday School. They are using the study books, *We Gather Together,* for the Juniors, and *Come Everyone and Worship,* for the Primary children, and doing the handwork related to the study. ''We are grateful,'' Miss Anderson says, ''for this opportunity of bringing to our children the need of taking the Gospel story to the children of other lands.''

Here, as always, visiting is an important part of the deaconess' work —it includes visits to the sick in hospitals, sanatorium, and the home, visiting mothers in connection with the Cradle Roll, the aged and shut-in, and those who have not been attending any church for some time, as well as visiting newcomers and welcoming them to the fellowship of the church.

Miss Anderson also has a class in Missions at the Bible College once a week. To various groups she has spoken of the work among Koreans in Japan, and shown her slides, believing that she can thus help that work even when prevented from engaging in it in Japan. As she said, referring to her deputation work earlier in the year: ''I believe that with many of the members of the Women's Missionary Society throughout our land, to know is to pray, and when we pray, great are the forces that are set in motion, even the 'exceeding greatness of His power to usward who believe'. And if we pray, who shall say that even with the doors closed against us, the work shall be hindered? 'It is the Spirit that quickeneth'.''

In Regina

The Eastview work, which has been the main concern of the deaconess in Regina, has become the Walter Martin Memorial Mission, and there has been great interest in the new building. Since the first of November Sunday evening services have been held there—until then a church service was held once a month instead of Sunday School classes. The girls of the Canadian Girls in Training group form the choir, which **Miss Ramsay** has been training.

The Women's Guild cleaned and redecorated the interior of the Hall, making it a much pleasanter place for the various groups to meet. It was there that the C.G.I.T. rally was held, when Miss Webster was in Regina. In the fall C.G.I.T. groups were organized in both Northside and First churches.

The Mission Band and Boys' Brigade continue their meetings at the Mission, the latter with boys from 12 to 14. The Sunday School, around which the other activities at Eastview have grown up, is still the important feature of the work at the Mission, Miss Ramsay reports, although sickness has interfered with the attendance for a time. As always, the Women's Guild has been ready to help the Sunday School.

Days in Camp

–From Miss Magee, Jhansi (January 25th, 1943).

I HAVE just come back from four wonderful days in camp, with Mr. and Mrs. Muchan, Dr. Girardeau, Biblewomen from the mission hospital, and our Bible School boys. I was so proud of the boys, the one time I had an opportunity to see them in action. Ordinarily Dr. Girardeau and the Biblewomen and I went out to the women; but Sunday was the final day of the important Moslem festival Mohorrum, and the drums were so wild and the people so excited that we felt it best to stay in camp in the afternoon. By four o'clock the final grand procession left the town and, bearing high the gay paper '*tajes*', came on by a road that skirted our camping site. As the procession passed, a crowd of perhaps three hundred men and boys dropped out and came to stare at us. So we just naturally found ourselves in the midst of an open-air meeting, first a *bhajan* to a country tune, then a brief message straight out of the Word; and then one or other of us in short witness, beseeching men in Christ's stead to be reconciled to God. The Bible School boys were so effective; they kept strictly to the point (as they used not to)—every word told and went forth with the power that convicts. For almost an hour and a half we went on without the least sense of having to hold attention. Finally the crowd was dismissed with an invitation to any interested to come and sit down and ask questions. A number stayed and some came later. Each one of the boys has now a small group meeting daily for connected study of the Gospel. Oh, may God use those three boys (young men, I should say) to His glory! As Mr. Muchan writes in a card just received: ''Keep praying that the break may come.'' We are feeling more and more that there *can* be results—even in this hard Jhansi district—and *should* be! God has done all His part; may we learn ours, and be willing to pay what it will cost!

That same night Dr. Girardeau and I entertained the heir-apparent of the state and a friend, the ''Rajkumar'' of a neighbouring state—on the prayer-tent rug in front of our own tent. (The Muchans did not come out to camp until Tuesday.) The conversation was on spiritual matters. The visiting prince had been much impressed by the life of the one Christian young man in the Princes' College in Indore. (We were surprised that there was any Christian able to afford the fees!) He told us that this Christian was ''a most religious chap''—read his Bible half an hour daily, attended Sunday services, and so on. Later the boys were called twice to the palace to tell more about Christianity. The visiting prince asked to buy a Bible and says he will read it.

Boy of India

The next time the two called, curiosity got the better of dignity and we were thoroughly cross-examined. Had we left our husbands in America? It had to be explained that neither were we married nor had we taken a vow of celibacy like nuns. Oh, yes, they knew about nuns—they dressed all in white and didn't use lip-stick!

The Christmas vacation this year was a very busy one. . . . We were about twenty for the week-end retreat, the Prayer and Praise week-end (New Year's), with seventeen eating in our bungalow. There was no difficulty about meals, so that we were able to enjoy the sessions and profit by them to the full. It was a most blessed time: such a certainty of God in the midst, such plain explanation of how and why we are so often defeated in this war with the ''principalities and powers''; and then a new revelation of His purposes in and through us, and a pointing the way ahead. Surely the ''break'' is just ahead. There are now three places in the United Provinces where the Christians have been revived, have so come alive that souls have begun to come into the Light out of Satandom. One of those places is the American Friends' Mission, with three chief centres, about sixty miles from Jhansi. I am looking forward to a week-end out there soon, with a young couple with whom I boarded in Landour.

. . . At this time of year seeing about meals is much simpler than in the heat. First, it is not necessary to buy supplies daily, as things keep a few days; second, there is much more to choose from in the bazaar: potatoes, onions, and pumpkin are supplemented by carrots, beans, sometimes a bunch of beets, and other good things; and I've thought of a third reason for housekeeping being so pleasant these days—appetites do not require the coddling that they do during the heat. Last Saturday morning I had a good time making green tomato pickle, and tomato sauce and Hindustani style chutney. They will be a great help when the potato-onion-pumpkin days come round again. Yes, we do eat pumpkin just as we do squash at home, and it is really very good when cooked dry, or baked in the shell. Other Saturday mornings I have been teaching our '*Khansama*' one dish or other. He has learned to make a cake using unrefined sugar, which allows the use of baking soda instead of baking powder (cream of tartar is one of the things hard to be had now). You wouldn't imagine what a good job can be made of baking a cake on top of a stove (without any lids), with coals under and coals on top of the kerosene can oven. . . . We are all well and happy here.

Saints and Suffering

When Winter passes we may recognize
God has His use for frost and ice and snow,
And floods descending out of darkening skies;
How else should fruits and flowers of Summer grow?

But days of weakness, long and weary hours
Of helpless waiting when all help seems vain,
And pain at thought of which man's spirit cowers—
What may a soul from such experience gain?

Not to such question, in our present state,
The answer in its fulness may appear;
Yet saints of God may learn that, soon or late,
He perfects them by what they suffer here.

—W. Cowan, in *Life and Work.*

Prayer

OUR gracious God and heavenly Father, we come to Thee with grateful hearts for all Thy goodness to us. For homes we love, for friends, for the peace and quiet of our land, for the freedom of worship, for all the material blessings which Thou has given unto us, we thank Thee.

At this Easter season we would remember Thy precious gift of Thine only begotten Son, our Saviour Jesus Christ. As we think of the Supreme Sacrifice which was made on our behalf we realize anew our own unworthiness. So often we have failed Thee, so often we have not been good stewards of the time, talents, and gifts which Thou hast bestowed upon us. O our Father, we would humbly beg Thy forgiveness for our failures and pray that as we remember that the Resurrection of our Saviour brought new life and hope to the world we may take fresh courage. As the spring comes with the promise of new life and joyousness in the songs of the birds and in the flowers and trees may we awaken to the great opportunities that are at hand.

We pray that the Women's Missionary Society of which we are a part may be greatly blessed during this year, quick to see the open doors of service, aware at all times of the needs of those who know not the love of Jesus Christ. Bless our missionaries; give unto them the grace to be true witnesses of Thee at all times and in all places.

We would pray that Thou, O God, would be near all those who serve our Empire at this time. Give unto them, we beseech Thee, courage and faith that they may be given strength for the battle and a calmness to face whatever comes to them.

All these blessings and petitions we ask in the Name of Our Lord and Saviour Jesus Christ. Amen.

Awake and sing: for in the stable-cave,
Man's heart, the sun has risen, Spring is here,
The withered bones are laughing in the grave,
Darkness and winter perish, Death and Fear;
A new Life enters Earth, who will make clear
The Beauty, within touch, of God the King;
O mortals, praise Him! O awake and sing!

—John Masefield, in *The Coming of Christ.*

ALLELUIA, CHRIST IS RISEN

Meditation

THE one thing which we are conscious of in the Church of the first days is its happiness, its spirit of praise and singing. All good things that have come to man have come with songs of praise. It was so when Jesus was born in Bethlehem—there was singing. Whenever any genuinely new thing has come, it has rushed along the highways of our heart in a chariot of song. ''When the Lord turned again the captivity of Zion, we were like men that dream. Then was our mouth filled with laughter and our tongue with singing. . . .''

If proof were needed that something had taken place immediately after the Crucifixion of Jesus—something new, something amazing in its utter goodness—it is to be found in the happy faces, in the willing hands and feet of those first disciples. We cannot read a page that treats of those early days without feeling the vibration in the air, the stir, the gladness, the sudden sense of the nearness of the unseen world—of God, and Christ, and the Holy Ghost. And if we ask for an explanation of this baptism of gladness, we must take the word of the glad ones themselves—namely, that but yesterday, so to speak, Jesus, Who had been crucified, dead and buried, had risen and had appeared to this one and to that; that the Spirit of God had come down amongst them, delivering them from the captivity of sorrow.

The last look of the old disciples which we have in the Gospels is of broken and disappointed men, some sullen, some angry to the point of blasphemy, all of them at a loss and miserable. Whereas, here, we meet the same men, alert and happy, full of praises, and with a passion for the name of Christ. Something must have happened in the interval, we say. And if we want to know what it was that happened, we must simply believe what they themselves tell us, that they had seen Christ, no longer dead, but alive, and having the glory of God.

It is this that we feel above everything in the second Chapter of Acts—this gladness and fulness of life. . . . We feel that they are far removed from that state of mind which we all of us fall into at times, when a kind of lazy smoke envelops us, and we do things for God and in the way of our duty only because we must, only because we should be ashamed not to do them. And yet the same power from God which made such a difference in their case is ready to help us also; the same well of life lies bound and frozen within us, if only some hardness in our heart could but be softened; the same living Christ is ready to come forth for us, too, if only some stone could be rolled away from that grave within so many of us where meanwhile He lies dead and buried.

Those early disciples were not content merely to sing praises and to enjoy their own blessedness. They knew that God means us to attach words to the music of our souls; that He means us to do something and to become something in the hour and power of our joy.

—Dr. John A. Hutton, in *The British Weekly.*

Christian Work Goes On

As they reviewed the events of the year 1942 from the missionary point of view for the Survey that is the principal feature of the *International Review of Missions* for the first quarter of 1943 it seemed to the editors that ''in 1942 the direct impact of the war upon the total missionary work of the Christian Church has perhaps been greater than in any of the preceding years.''—At least ''no country and no corner of life remain untouched.'' Yet their impression ''is pre-eminently one of unity and life, of a unity which has to no small extent survived the hardest strain and of a life which shows itself in its unmistakable and authentic form amid the chaos, fear and hatred which are a part of the legacy of war. That unity and that life have a common source in the Lord Jesus Christ. . . . In the words of the slogan used at Amsterdam in the great gathering of Christian youth on the very eve of the war, we can still believe in *Christus Victor.*''

Of many missions and churches in the Far East there is little or no news. ''Of the progress and condition of the churches and of Christian work in Japan since December 7th, 1941, there is necessarily little known.'' There is little recent information, either, about all that part of the East that has been invaded by the Japanese. . . . ''The isolation of the churches of the continent of Europe from their missionary work in Africa and Asia was a severe blow, but the Japanese advance has done more than cut communication between the Younger and Older Churches or between missionaries and their homelands; it has drawn a veil over half a continent.''

Of Free China, however, it is reported: ''The opportunities before the Christian forces in Free China are immense, and in spite of difficulties of the most staggering character, the churches have shown great courage and initiative. Not the least of their difficulties have arisen from the economic situation, for the Chinese dollar has sunk to such a level that the price of living in Chungking and other cities of Free China has risen thirty-fold. . . . Hundreds of Chinese students and staff members (of Christian colleges in Occupied China that have either had to close their doors or greatly curtail their activities) made their way into free territory, where they are re-establishing their own institutions or have found refuge as the guests of other universities. British and American staff members, with very few exceptions, were unable to join them, and lived in some measure of internment. In Free China the work of the colleges is growing at a tremendous rate. Hundreds of refugees have flocked to the Christian colleges. The University of Nanking states that twelve hundred candidates sought admittance at its entrance examinations at the beginning of 1942, though only one hundred and sixty could be accepted. Fukien University, in evacuation, has six hundred students, compared with a pre-war maximum of one hundred and sixty-nine. Yenching College has opened work at Chengtu, where the campus of the West China Union University, sheltering five institutions, has become the Christian educational capital of China. The Canton Union Theological College is to collaborate with Lingnan University at Pingshek where it will be in touch with its Cantonese constituency. . . .

''Much attention has been devoted in Free China and among missionary groups in Britain and America to the very great opportunities offered to evangelistic effort by the Government universities, many of them migrants from other parts of the country. . . . There is universal agreement that these institutions, full of students, many of whom have been uprooted from their normal environment, represent a great evangelistic opportunity.

''Another opening, no less significant, though still small in extent, is afforded by the friendliness exhibited by the Chinese Communists in certain areas towards the Christian mission.''

An Active Girls' Group

THE new Canadian Girls in Training group in Geraldton, which was mentioned last month in connection with Miss Webster's account of her trip West, is evidently having a busy and interesting time under their leader, Mrs. Mathias, and her assistant. During January, the former writes, they ''made a real study of the Bible in connection with worship'', and as a project made their ties, although owing to war conditions, they were unable to get their middies until the beginning of March. During February, using Miss Webster's article in *The Challenge,* they found out all they could about the work of the deaconesses; they would, the leader felt, be very much interested in contributing to this year's missionary project. They also ''took up 'Dramatics' in view of a programme to be put on this month (March).'' They were looking forward to an interesting month in March, with ''a real Health project'', Miss Edwards teaching the younger girls First Aid and Mrs. Mathias taking the older ones in a Home Nursing course.

On the first Sunday in March the group was taking part in the evening service, the minister in his address dealing with the work of the Canadian Girls in Training. By that time they had their new middies, with monograms, maple leaves and pins. The girls were taking a great interest in preparing a programme to be presented later in the month.

Looking Back Over the Year

By Miss Hazel Macdonald

THIS last year seems more or less like a dream, with so many things crowded into it, so many different places, and groups, and peoples. One thing that has impressed itself upon my heart and mind is the ''faith'' of the individuals and small groups especially, which keeps them working away in their isolated corners, doing their part so that the missionary work of our Church may go on. It gives meaning to the verse, ''This is the victory that overcometh the world, even our faith.''

The first group I see is in Saskatoon where the deaconesses have gathered for fellowship and study. It meant so much to get together, to meet those who before had just been names, to get new ideas, and to talk over old problems. It was a grand start for a new year; and when I realized what it meant to us to meet, I wondered what it would mean to those small and isolated groups to meet their own missionaries, people about whom they had read but had not seen.

So the next groups are composed of men, women and children in the small towns and country places. They showed their interest by coming out on short notice, even though it was cold and stormy and the roads bad; and they met Miss Adams, Miss Anderson and Miss Burdick. They heard of the work which had been done in far fields, a work in which they had a part. Because of that contact it will be much easier for them to keep on working.

Along with these groups I see another work which takes real faith on the part of the leaders, but which is proving worth while. It is the work amongst the Indians. We hear people say they go back to the reservation and live as they always lived. Yes, some of them do, but not all. I see one house where the young woman had come back home—because of illness. She had been to school, she had worked in homes; and now that one-room house, with several people living in it, was just as clean and attractive as it could be. One of the girls going out from Rolling River Reserve said to Miss Buckley, ''Thank you for getting me this work. I won't let you down.'' I heard about her when I was in Southern Manitoba, a good worker and absolutely dependable. In visiting the reservations one could not but note the difference on those reservations where there is a missionary and a mission house. The Indian boys and girls, like all others, need the continued help of Christian teaching and influence after they have left the school. What would happen to any youngsters at the age of 17 or 18 if they went where there was no Christian influence? But somehow I think those Indian boys and girls will never quite forget how they knelt in bed and, with folded hands and bowed heads, sang their evening prayer.

Another group, active, eager and happy, are the boys and girls in Vacation Bible Schools. They are learning something of the ways and customs of children of other lands, reading Bible stories, memorizing verses that mean something to them, coming to really know the Bible. A whole morning, five days in the week for two weeks—supplementing the work of the Sunday School. When more boys and girls have the opportunity, our Sunday School children will not look at us and say, ''I never heard the story of the Baby Moses.'' Our older ones will not say, ''First John, what do you mean? I know there is the Gospel of John.''

An even more fortunate group of older boys and girls and young people I see at camp, where Bible study and expression are just a natural part of happy Christian living. The development of leadership with the older girls helping the smaller ones with costumes for the masquerade, teaching them how to swim; assisting the leaders and director in many ways; and going back to their own church groups more fit physically, mentally and spiritually.

I see groups of young women, and also young people, both in town and city, meeting and working, raising money in a variety of ways in order to help out their church financially—some of them contributing to missionary work but not knowing what it is all about or what is being done. Some of these groups met our missionaries and learned something of what the Chinese Christians are doing with the help of the missionaries who are still on that field. These groups are becoming familiar with the names of some of the missionaries—and they are beginning to realize that they can help.

This time I see two different peoples, and yet they are the same. It is at a small church in Manitoba, and they are singing a psalm with the help of a precentor. It is the Gaelic church. After the service is over they talk to me and say, ''With that name why did you not learn the Gaelic?'' This time it is a small church in Alberta; they, too, are singing in a strange language, with the aid of a precentor, and my, how they sing, even without music! But this time it is the Hungarian church. Visiting in their homes, one finds them very friendly. Their faces light up with interest as they understand one word and answer, ''Yes, I'm Presbyterian.'' Most of the older ones, and even some of the younger ones, have very little English; but they know the Gospel, even as we know it. When we talked with the younger women they said, ''We live here amongst Hungarians, we talk and think Hungarian; but we should like to meet with Canadians. We want to be Canadians.'' Some of them have met together, Hungarian and Canadian.

Both in Manitoba and Alberta I see countless numbers of people who are not in any of these groups, people who know nothing about the work that is being done, and I think if they were only told they would be interested. We need them, but they need us even more. How are we going to reach them? Perhaps in 1943 we will, because whether we are working in isolated groups, in towns or cities, amongst the first, the old or the new Canadians, we can be sure that ''This is the victory that overcometh the world, *even our faith.*''

To Test Your Reading

(The answers to the following questions may be found in the February, March, and April numbers of *The Glad Tidings*. Leaders of junior groups might select the questions suitable for the members of their groups.)

HOW many of the Women's Missionary Society deaconesses are serving in the four western provinces? Who are they? Where is each working? Has any deaconess to conduct church services as a regular part of her work? If so, who, and how many? What deaconess moved from Quebec to Ontario this year? Where is she now working? What other deaconesses have been working in the province of Quebec? Where?

What missionaries have recently gone to British Guiana? What are the women's groups in Berbice called? How have they been helping the church? Has our Society any part in work in South America (other than that in British Guiana)? What is the money given to be used for?

On what two fields does our Church carry on mission work in India? Where is the Helen Macdonald Memorial School? What missionaries are in charge of it? How many girls were in residence there last year? What new system was being tried in the girls' hostel? Where has our Church a mission hospital in India? Who is the doctor in charge? What missionary nurses are there? What interesting service was held in the hospital in August? What missionaries on the Bhil field went out to camp in November? What do they do there? What missionaries at Jhansi went out in January? Who went with them? What meeting did they have on Sunday afternoon? Who is Grace Bai?

From what part of Europe did the Ukrainian Canadians come? Where in Canada are there Ukrainian Presbyterian churches? Who are the ministers of these churches?

In what part of China is there great opportunity for Christian work now? Why? In what province has new work been begun in the last few years? Who was the first Protestant missionary to China? When did he reach that country?

How much did our Church contribute to Orphaned Missions in 1942? How much of it was given by our Women's Missionary Society?

What Christian Literature Secretary from London visited Canada recently? In what part of the world is her Committee especially interested? Give at least two reasons for the great need of Christian literature there at this time. What are some of the difficulties? What special grants has our Society made this year for Christian literature work? What is the ''magic of the talking leaf''?

In what co-operative war-time work is our Church sharing? What special responsibility has our Society in that work?

What impression was made on the editors of the *International Review of Missions* as they studied the whole missionary work of the world at the end of 1942?

Literature Department

MISS LOUISE A. REITH

A THIRD book to add to the 1943 Auxiliary Book Shelf is **Five Points For Africa** by Margaret Wrong. The author, who is Secretary of the International Committee on Christian Literature for Africa, needs no introduction nor do we need more than her name as author to assure us of an interesting and authentic book on Africa.

The title, **Five Points for Africa**, is significant. It refers to five points, formulated at the Conference on Church, Community and State held in 1937, by which economic situations and proposals may be tested. The points are as follows:

1. Extreme inequality in wealth and possessions should be abolished;
2. Every child, regardless of race or class, should have equal opportunities of education, suitable for the development of his peculiar capacities;
3. The family as a social unit must be safeguarded;
4. The sense of a Divine vocation must be restored to man's daily work;
5. The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations.

The aim of the book is to consider these points in relation to the life of the African peoples. Therefore, keeping them in mind, we read with interest of the peoples and governments of Africa and think of them as part of a world community; we learn of the life and customs of the African family, the resources of the country and the distribution of wealth. Methods of education both in school and out of school are clearly described and we realize how widespread is the influence of the printed word—''New ideas and new knowledge which literates discover in books, spread through talk, discussion and story telling, at wells, round village fires, in markets, and at other points where people gather.'' The effect of the colour bar on the life of the African people is brought forcibly to our attention and the opportunities offered to African and European Christians as they face the many perplexing problems which arise.

When we have finished reading this book, in which facts are illustrated by well-chosen incidents and stories, and we think again of the ''five points'' in relation to it all, we agree with the author that ''acceptance of them involves far-reaching and in some cases revolutionary changes in any society'' and that ''they raise issues which are not peculiar to Africa'' but that ''in Africa, as elsewhere, these evils can only be overcome by the creation of a community in which fulness of life for each member is the concern of all.''

Five Points for Africa, By Margaret Wrong................. **75c.**

Senior and Young Women's Auxiliaries

EASTER SERVICE OF WORSHIP

(This order of service, prepared by Mrs. C. N. Johnston and Miss T. Negoro, may be adapted to the needs of the group using it. It should be carefully studied before being used. In order not to break the continuity, the members will remain seated for hymns 190, 194, 199, 214, singing softly.)

OPENING HYMN (For music, see *Triumphant Service Songs*—141).

Tell me the story of Jesus; write on my heart every word;
Tell me the story most precious, sweetest that ever was heard.
Tell of the cross where they nailed Him, writhing in anguish and pain;
Tell of the grave where they laid Him, tell how He liveth again.

CHORUS

Tell me the story of Jesus, write on my heart every word;
Tell me the story most precious, sweetest that ever was heard.

PRAYER (unison)

Saviour, when in dust to Thee
Low we bow the adoring knee;
When, repentant, to the skies
Scarce we lift our weeping eyes;
O, by all Thy pains and woe
Suffered once for man below,
Bending from Thy throne on high
Hear our solemn litany!

LEADER: *Then they came to a place called Gethsemane and he told his disciples, "Sit here till I pray." But . . . as he began to feel appalled and agitated, he said to them, "My heart is sad, sad even to death; stay here and watch."* (Moffat)

HYMN 190—Go to Dark Gethsemane (verses 1, 2)

LEADER: *He is despised and rejected of men . . . and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

SOLO: Hymn 194—O Sacred Head, Now Wounded (verses 1, 2)
—Passion Chorale

LEADER: *And there was a darkness over all the earth. . . . And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*

HYMN 199—In the Cross of Christ I Glory —Cross of Jesus

LEADER: *Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus. . . .*

PRESIDENT: Behold the contrast! Here is an open grave, symbol of sorrow, defeat, and death; close by, a garden joyous with flowers and jubilant with singing birds. So life itself is part song, part tears; part victory, part defeat. Christianity's finest emblem blends two extremes—the cross of suffering and shame, the crown of triumph and success.

To reach the garden beautiful one presses past the desolate grave. Of the Master Soul of the Ages it was said, "He was made perfect through suffering." The alabaster box must be broken before there can be the sweet and enduring fragrance. Thus God hung His broken heart upon the cross that all lost and lonely men might see it pulsating with pity, tenderness and infinite love.

LEADER: *And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day, according to the commandment.*

PRESIDENT: "We cannot think of Easter apart from the Cross and the Tomb, but we think of them not with dismay and fear, for Christ has transformed them.

"Jesus touched the Cross and turned it from an emblem of shame to an emblem of victory. Jesus touched the Tomb and turned it from an emblem of sadness and gloom to an emblem of release and gladness." —*The Upper Room.*

INTERVAL OF SOFT MUSIC. USE, FOR EXAMPLE,
HYMN 201 (ISTE CONFESSOR) OR "IN THE GARDEN"

. . . Now the world grows dim,
There is no light upon the land or sea,
Men grow bewildered, yet this Easter time
They move as one with eager certainty
To find the Christ beyond the darkened climb.

And He is waiting there—His voice speaks out
Above the world's wild clamour and its strife,
Making His meaning clear beyond all doubt:
"I am the resurrection and the life.
He that believeth on me though he were dead
Yet shall he live. . . ." —Grace Noll Crowell.

LEADER: *Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.*

GROUP: *And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.*

LEADER: *And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them,* GROUP: *Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*

HYMN 214—Christ the Lord is Risen To-day —St. George's, Windsor

LEADER: *And they remembered his words. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.*

HYMN 224—Look, Ye Saints, the Sight is Glorious —Praise My Soul

PRAYER (unison)

''Lord, grant unto us that ours may be the stillness, the vision, and the love which Thou givest to those who seek Thee truly, believing that the world's unrest, and the passions that distract us, shall pass to silence overcome by Thee.

''Lord, may that grace be given us to find Thee out of our seeking, to know Thee when Thou comest with healing quiet into our lives; and to be Thine for ever, when the way of shadows ends at the door of the Father's house, where love and peace are given our hearts again for evermore.'' Amen.

The Alabaster Box

The spikenard was not wasted;—
All down the tale of years,
The fragrance of that broken alabaster
Still clings to Mary's memory,
As clung its perfume sweet unto her Master.

Not less than Martha,
Mary served her Lord,
Although she but sat worshipping,
While Martha spread the board.

They also minister to Christ,
And render noblest duty,
Whose sweet hands touch life's common rounds
To Fragrance and to Beauty. —*John Oxenham.*

A minister of the Gospel once asked the Duke of Wellington whether the foreign mission enterprise should be carried on. The old ''Iron Duke'' held himself erect and asked: ''What are your orders?'' The minister quoted the great commission, ''Go ye into all the world and preach the Gospel to every creature.'' The General, who was used to giving orders and having them obeyed, said, ''Why argue about it, if those are your orders? If any of my captains should argue with me after the command is given, I would consider it treason.''

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

EASTER! And once again the Christian world kneels at the Cross of Jesus, with hearts overflowing with love and gratitude for the One whose sacrifice alone could take away the sins of the world.

It is no doubt the desire of all groups to hold an inspiring Easter service, whether we are merely planning for a regular meeting or extending an invitation to others to join with us in the celebration of this season.

In order to have a really successful programme we should start planning as early as possible. We should definitely decide upon the type of service best suited to the talents of our members but one would suggest that a certain amount of music be included, regardless of the type of service selected. People love to sing and many find through the medium of song an ideal means of communication with God.

Choose some of the better known hymns in our *Book of Praise;* we all know those that are most familiar to our particular group. Plan to have at least three hymns which everyone can sing.

There are many beautiful Easter songs which are quite easy to learn and it might create keen interest amongst the girls to choose a few of these numbers to sing at your Easter service. One would suggest ''This Joyful Easter-Tide'' (A. E. Baker); ''All in the April Evening'' (Roberton); ''In Confidence and Trust'', chorale by Bach arranged by H. A. Fricker; ''By Early Morning Light'', (Reimann-Dickinson); and ''In Joseph's Lovely Garden'', arranged by A. E. Baker. All of these are particularly lovely numbers and may be obtained from any good music house, or if this is not convenient your Secretary will be glad to send them to you. The cost in all cases would be very small. It is certain that the girls will thoroughly enjoy learning and singing this really worth-while music.

Should your Easter service plans include the presentation of a pageant, one would suggest ''The Betrayer'' and ''At the Feet of Jesus'', two plays which would work up easily and quickly and would be most effective.

These plays, as well as countless aids in programme planning, stories and meditations are to be found in the little book *Come and Let us Worship* by Hazel De Guerre Wood, which may be obtained from the Literature Department for thirty-five cents.

In the planning and preparing for our Easter service every girl should have a part, for it is only by making a personal contribution that we can receive the full measure of inspiration and help which comes when we join with others in a service of love and devotion to our Heavenly Father.

MISSION BANDS

SUKA'S GIFT

IT was the older girls in the school in India who named her Suka, which means ''happy''—she was such a happy little thing. Her mother had given her to the missionary one day when he saw her crying at the door of their mud hut because she did not want to throw her pretty baby into the river, but she dared not keep her for the father was so angry that the baby was a girl that he said, ''You must get rid of her; she will only bring us bad luck,'' and didn't give her any name.

It didn't seem long until little Suka could run around and play in the compound. Soon, too, she was able to line up with the older girls and march out and wash her little plate and bowl after each meal. She was still very small when she learned to sing, ''Jesus Loves Me'' as well as anyone. This was the song the girls loved best for they felt that, had it not been for Jesus, and His love for them, many of them would have been thrown into the river or would have been allowed to starve to death when they were babies.

One day the missionary told the girls about a place where there was no church and the people hadn't heard of Jesus. The Indian Christians wanted to build a church, so that those people, too, could learn about Jesus and would stop worshipping idols. ''How many of you would like to help build this church so that other children could learn about Jesus?'', the missionary asked.

Every little brown hand wiggled up in the air. ''But how can we help?'' asked one girl. ''We have no money.''

''Perhaps you have something else you would be willing to give,'' said the missionary. ''I am going to put a big box on this table: we shall call it our Thank-offering box, and into it you may each put your thank-offering, whatever it may be, for I know you all feel you have something you are especially thankful for. Then we can take what we have to the next village and exchange it for money, and give the money to help build the church.''

That night before they went to sleep, the girls talked over what they would give. One decided to give her string of red beads, another a story book, some one else a bright ribbon. One had a pretty blue *sari* that she prized, another a fan. Most of these things had been given them last Christmas.

Suka was still too young to have books or trinkets or other gifts that the older girls were laying aside to put into the thank-offering box, and she began to cry because she had nothing to give to show her thankfulness.

Then she remembered her little box. Among the gifts sent them last Christmas there had been a little doll for Suka, and a pencil box with a key.

While she liked her doll very much, to her the pencil box was the most wonderful thing she had ever had. She kept pretty shells and coloured pebbles in it, and tied the key to a string that she wore around her neck. Many happy hours she spent with her box, locking and unlocking it, and playing with her stones and shells.

She just could not give her box! She thought she would give her doll, but she had played with it so hard that both feet and one arm had been broken off. She could not give that doll as her offering to the Lord!

The next morning after breakfast all the girls went to get their thank-offerings. And when they lined up to march into the chapel to put their things into the box, Suka took her place with the others. When her turn came to go up, she took off the string to which the key was tied, unlocked her little box, and locked it again, then smiling ran down the aisle and put her precious box, string, key and all into the box on the table.

The missionary, who had been watching the girls put in their gifts of love, now arose and said, ''My dear girls, I am very proud of you. You have all shown your love for Jesus by giving Him the very best you had to give.'' Then, laying her hand on little Suka's head, she continued, ''And I know Jesus loves you all for what you have done, for the Bible tells us that 'God loveth a cheerful giver'. Let's close our little thanksgiving service by singing your favourite hymn.'' And Suka's voice could be heard above all the rest as they sang: ''Jesus loves me! this I know; For the Bible tells me so.''

—Adapted from a story in *Women's Missionary Outlook.*

New Organizations

Alberta

Calgary Presbyterial—C.G.I.T., Knox Church, Calgary (Leader—Miss V. M. Chambers, 1120 14 Ave. W.).

Red Deer Presbyterial—C.G.I.T., Eckville (Leader — Miss Anne Ardell).

British Columbia

Victoria Presbyterial—C.G.I.T., Erskine, Victoria (Leaders—Miss Margaret Boyd, 3821 Carey Road, R. R. 3; Miss Peggy Dykes, 3440 Whittier Ave.). C.G.I.T., Gorge, Victoria (Leader—Miss Joan Woolley, 2895 Inlet Ave.).

Westminster Presbyterial—C.G.I.T., Kerrisdale, Vancouver (Leader—Mrs. J. L. McGlashan, 3175 W. 37th Ave.).

Manitoba

Brandon Presbyterial—C.G.I.T., Melita (graduated from Mission Band. Leader—Miss Winifred A. Yuill). C.G.I.T., Minnedosa (Leader—Mrs. Fred MacKay).

Superior Presbyterial—C.G.I.T., Geraldton, Ontario (2 groups—Leader—Mrs. George Mathias). Two Explorer groups, St. Andrew's Church, Fort William (Leader—Mrs. Dugan).

Ontario

Algoma Presbyterial—C.G.I.T., West Korah (Leader—Miss Marion Cowie, 215 MacGregor Ave., Sault Ste. Marie).

Brockville Presbyterial—C.G.I.T., Ventnor (Leader—Mrs. John Gray, Spencerville).

Guelph Presbyterial—Mission Band (reorganized), Elmira (Leader—Mrs. H. L. Bennie, 29 Water Street).

Lanark and Renfrew Presbyterial—C.G.I.T., Almonte (Leader—Miss Isabel Firth).

Lindsay Presbyterial—Mission Band (reorganized), St. Andrew's, Bolsover.

Paris Presbyterial—Central Evening Auxiliary, Brantford (formerly Young Women's group).

Sarnia Presbyterial—Mission Band, Bear Creek (Leader—Mrs. Harry McBean, R. R. 1, Mooretown). Mission Band, St. Andrew's Church, Mooretown (Leader—Mrs. G. Harkness, Mooretown).

Toronto Presbyterial—C.G.I.T., Melrose Park, Toronto (3 groups. Leaders—Miss Freda Clark, 257 Woburn Ave., Miss Phyllis McArthur, 113 Brookdale Ave., Miss Norma Gillies, 107 Yonge Blvd.). C.G.I.T., St. Paul's, Toronto (reorganized. Leader—Miss Margaret E. Cook, 789 Markham Street).

Quebec

Montreal Presbyterial—Young Women's group, MacVicar Memorial Church, Montreal (Pres., Miss Phyllis Angell; Sec., Miss Isabel Trevis, 5767 Esplanade Ave.).

Honorary Members

Mrs. A. P. McDowall, Knox Crescent Auxiliary, Montreal, Que.
Mrs. G. A. Whaley, Montreal, Que.
Mrs. J. Wing, Dovercourt Auxiliary, Toronto, Ont.
Mrs. A. R. McMurrich, Toronto Presbyterial.
Mrs. Harry Wood, Toronto Presbyterial.
Mrs. Hugh Ferguson, Toronto Presbyterial.
Miss Helen Fairbairn, The Mary Masson Club, Knox Church, Ottawa, Ont.
Mrs. Donald Munro, Hamilton Presbyterial.
Mrs. R. C. Dunbar, Guelph Presbyterial.
Mrs. A. G. Thompson, Peterborough Presbyterial.
Miss Jessie McGrigor, Stratford Presbyterial.
Mrs. Neil C. Westcott, Hamilton, Ont.
Mrs. George Bowman, Waterdown, Ont.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

CALGARY Presbyterial—At the Presbyterial Executive meeting in February it was reported that a letter had been sent to every Auxiliary asking them to appoint a membership convener. This was done at the suggestion of Miss L. Pelton, in an effort to increase the membership of the Society. Knox Church Auxiliary, Calgary, reports five new members.

The Auxiliary and Young Women's Missionary Society of Grace Church, Calgary, presented Mrs. G. Rae with an Honorary Membership certificate upon her retirement as president of the Presbyterial.

The last week of February was C.G.I.T. week at St. Andrew's Church, Calgary. The girls read the lesson at the morning service, took the musical part of both morning and evening services, and acted as ushers. The ''family'' was complete at the service as all the organizations were represented, starting with the little ones from the Mission Band. The C.G.I.T. girls also had their mother-and-daughter banquet during that week; as last year, each girl presented her mother with a gift she had made at the weekly C.G.I.T. meetings.

Grace Church Auxiliaries are taking up the current Canadian study ''Towards His Dominion''. In January Mrs. R. S. Gibson's group invited a columnist from the *Calgary Herald* to give them an outline of the history and customs of the Hutterites, Mennonites, and Doukhobors, based on a special study he had undertaken for that paper. In February four ladies of Mrs. H. C. Deeton's group presented the various aspects of the Chinese in Canada, making the work, the workers, and those they work among very real. These studies are very much enjoyed, and they are certainly making for a much broader and better understanding of the different peoples we have in Canada. The Auxiliary hopes to keep on until they have covered all the nationalities.

Macleod Presbyterial met in St. John's Church, Medicine Hat, in February with a good attendance to hear Miss Laura Pelton and Miss Hazel Macdonald. Miss Pelton spoke on ''The Christian Community'' and stressed the thought that only through people living the Christ life could the barriers of nationalism, race, colour, and creed be overcome and a true community built up. Miss Macdonald told of her work among the Hungarians in Lethbridge and Calgary and spoke of the many valuable contributions the Hungarian people could make to our Canadian civilization. The young people, she found, do not want to be segregated in groups by themselves, but desire to be Canadians and mingle with other Canadians.

Red Deer Presbyterial—Penhold Auxiliary, although a small group, intend to have intensive Bible and Missionary study at their meetings. Items from *The Glad Tidings* are to be read by each member at each meeting. Miss Adams is expected to visit the outlying districts, as far as roads will permit.

BRITISH COLUMBIA

MRS. W. BARLOW, 242 W. 15TH ST., NORTH VANCOUVER, PRESS SECRETARY

KAMLOOPS-OKANAGAN Presbyterial—Owing to inclement weather there was a smaller attendance than usual at the Presbyterial meeting, which was held in the manse at Kamloops on January 29th. Miss Laura K. Pelton of Toronto, whose presence always gives pleasure, was the guest speaker. The year 1942 was a very successful one, all departmental reports showing marked progress. Most encouraging were the Library and Mission Band reports. The Rev. John McTurk brought greetings from the Presbytery of Kamloops and from the St. Andrew's session. Mrs. D. B. Johnstone was re-elected president, and Mrs. Butterfield and Mrs. Whitecross Corresponding Secretary and Treasurer, with Mrs. A. F. Matthews as the new Recording Secretary.

Victoria Presbyterial—The annual meeting of the Presbyterial was held in St. Andrew's Church, Victoria, on February 3rd and 4th. Delegates attended from all over the Island. Miss Pelton was the guest speaker, and she gave a rousing address on ''A New Heaven and a New Earth'', pointing out very clearly that in order to have a new earth there must be Christian faith—hence the importance of the work of the Missionary Society. Her answers to questions asked and her advice on the best methods of carrying on proved beneficial to all Auxiliaries and were very much appreciated. Mrs. W. G. Gourlie, Provincial President, attended the meeting, bringing greetings from the Provincial. Reports from all the Auxiliaries were very encouraging; some departments had fallen down owing to present conditions, but others showed an increase. The general spirit of the meeting was inspiring to all. Mrs. J. A. Kennedy, who was untiring in her efforts during the past year, was re-elected president for 1943.

Westminster Presbyterial—Miss Pelton was the principal speaker at the 29th annual meeting of the Presbyterial held in Mount Pleasant Church, Vancouver. Mrs. R. Pollock presided. Missionary work and the Christian community were discussed. The reports showed that $3,200 had been contributed during the year 1942 for missionary work. The new president is Mrs. W. J. Murdoch, first vice-president, Mrs. T. Deas, and second vice-president, Mrs. R. Bryce.

MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT.,
PRESS SECRETARY

BRANDON Presbyterial—The 29th annual meeting of the Presbyterial was held in First Church, Brandon, on January 26th and 27th. Mrs. J. A. Gray presided at all sessions. Gratifying reports of the year's work were given. The allocation had been exceeded by $60. Mrs. H. H. Dunwoody, Provincial President, and Miss Ada Adams addressed the meeting. On Tuesday evening Miss N. Douglas, Brandon, and Mrs. F. McKay of Minnedosa had charge of the devotions, and Miss Adams led in a most interesting discussion period. At the Wednesday morning meeting Miss Adams stressed the need of organizing a Vacation School next summer. Rev. J. K. Ross Thomson conducted the installation service, reading John 15, and Mrs. Dunwoody reviewed the duties of officers.

The Presbyterial was fortunate in having Miss Adams remain in Brandon for the following week. She held a conference at First Church manse with the Mission Band leaders from Brandon and all outside points, giving the leaders valuable suggestions on preparing programmes from the Mission Band study book, and on handwork projects. Leaders, she said, would find much help in this type of work when they used the Guide Book with this year's study book. She also spoke to St. Andrew's Mission Band, giving them a picture of her work in Formosa, and to the Sunday School of First Church. At a supper meeting at the home of Mrs. McKay, the leader of a group of teen-age girls, she stressed the importance of good leadership in all young people's work and asked for interest, support and prayers for this work.

Superior Presbyterial—An affiliation service of the C.G.I.T. of First Church, Port Arthur, was conducted by the president, Miss G. Babcock, assisted by Miss Ella Forsyth, superintendent. Miss Jean Stevenson, Presbyterial Girls' Organizations Secretary, and Mrs. W. G. Smith, Auxiliary President, also took part in the service, to which the girls had invited their mothers and Auxiliary members. Miss Marilyn Anderson and Miss Vivian Ehlin read the Scripture lesson and Miss Marion McVeigh explained posters on peace which were displayed. The Rev. J. A. McMahon addressed the meeting. A Quiz on missionary work of our Church, based on the study, ''Making Friends in Canada'', was conducted by Miss Isabel McColl and Miss Grace Irvine, deaconess at large for Manitoba Provincial. There was a display of war service knitting, and of articles for a layette being prepared for a Women's Missionary Society bale.

Winnipeg Presbyterial—A luncheon party was held in Winnipeg by the Young Women's Auxiliaries in honour of Miss Ada Adams. Dolls fashioned by a member from clay, wire and pipe cleaners and dressed to represent people of China, North America, India and Palestine were in the centre of the table. A map lighted with plastic pins showing where our work is carried on was displayed, and illustrated charts of our work; a poster based on the leaflet ''Would *You* Think it Worth While?'' was on the wall, and on a bulletin board were displayed ''Young Women's Guide Book'' and ''Christian World Facts''. Miss Adams presented many new and thought-provoking ideas. A chart showing the membership of Young Women's groups in Winnipeg Presbyterial proved interesting. Mrs. G. H. Sparks presided.

The Presbyterian Women's Day of Prayer was observed on January 29th in First Church Assembly Hall. Mrs. N. McWilliams presided and Auxiliary members from Calvin, St. John's, St. James, Norwood, Elmwood, and Old Kildonan took part. The Rev. G. H. Sparks gave a fine address on ''The Lord's Prayer''.

ONTARIO

MRS. J. R. HILL, 250 COOPER ST., OTTAWA, PRESS SECRETARY

THE Provincial meeting will be held in St. Andrew's Presbyterian Church, Guelph, April 12–14. The delegates will be the members of the Board of Management, or their elected substitutes, and the Presbyterial Corresponding Secretaries, or their elected substitutes. The sessions will be open to any members who may wish to attend.

This year the words ''heavy storms'', ''blocked roads'', and ''Presbyterial Annual'' seem to be closely associated. Practically every report tells the same story, but in every case there was an exceptionally inspiring gathering. We regret that these splendid accounts cannot be given the space they merit.

In **Algoma** Mrs. George Grant presided at the 27th annual meeting, held in Westminster Church, Sault Ste. Marie, and spoke on ''The Springs of Endurance''. The allocation had been exceeded. Mrs. D. M. Hagan is the new president. The officers were installed by the Rev. L. Fowler.

In both Westminster and St. Paul's Churches a ''family night'' was held. At the former each group took part, the Mission Band having a candle-light song and Bible Stories in posters, the leader telling the story. At St. Paul's the C.G.I.T. put on the ''Story of the Missionary Dollar'' in posters.

At **Guelph** Mrs. K. B. Schroeder, Toronto, stressed the need of an ''all-out'' effort, and a greater vision beyond our own church, community, race and colour.

At **Hamilton's** annual meeting held in St. Paul's Church, delegates were present from the city and outside points. The Rev. Peter Dunn opened the meeting. Mrs. D. Strachan, Treasurer of the Women's Missionary Society, reviewed the fields and emphasized the present need, urging the members to carry on their work in the realization that the whole world must be won for Christ. Mrs. Duncan Allan described members of the girls' groups as an asset to the country; Miss Blanche Armstrong spoke on Young Women's activities, and a Mission Band pageant was presented. Mrs. V. A. Smith, Provincial President, spoke hopefully of the future, making mention particularly of the growth of Christianity, and signs of spiritual awakening and social change in many countries. Mrs. Smith also installed the officers. To Mrs. Donald Munro, re-elected president, was presented an Honorary membership certificate.

Huron Presbyterial met in Clinton for its 57th annual meeting, with delegates present from Blyth, Clinton, Goderich, Exeter, Hensall and Seaforth. Mrs. M. A. Reid reported an increase in membership, the allocation exceeded by $96.95, and 16 more subscribers to *The Glad Tidings.* The guest speaker, Miss Louise Reith, urged members to keep themselves informed of work being done by the Church and the Women's Missionary Society, and recommended that each Auxiliary have a membership committee, including the Home Helpers and the Welcome and Welfare Secretaries. Miss Jeckell presided during the election and Mrs. J. Thompson, Seaforth, installed the officers. Mrs. Hugh Jack was re-elected president.

Lanark and Renfrew Presbyterial convened in First Church, Pembroke. Mrs. W. Ashby was chosen president. Miss B. McEwen, who retired after three years in office, pointed out, in her address, that, despite the war, there are many opportunities. The Rev. R. Bertram Nelles, Moderator, brought greetings, and introduced Miss Frieda Matthews, who warmed all hearts as she spoke intimately of the Society's work. To Carleton Place Mission Band was awarded the portrait of Dr. Margaret O'Hara, and to McDonald's Corners Band the rural award, a portrait of Miss Jean MacLean (now Mrs. Paul Rumball). Perth, Smith's Falls, and Pembroke received honourable mention.

Bluevale in **Maitland** reports the presentation of the first Life membership certificate in its more than fifty years' history. The money was raised by mite boxes and Mrs. P. S. MacEwan was the member honoured.

At the **Paris** Presbyterial annual meeting, in Paris, attendance was good in spite of icy roads, and reports showed splendid work being done. Girls' Organizations were particularly stressed and Mrs. D. Allan, Hamilton, Provincial Secretary, urged the women to make a special effort this year to enrol the girls in definite missionary work. A welcome visitor was Miss Dorothy Douglas, who spoke of the work being begun among the girls in war work in Brantford and asked the full co-operation and prayers of the women. Mrs. Gibbs was re-elected president.

Peterborough. Mission Band members took part in a gathering sponsored by St. Paul's Auxiliary, Peterborough. With no mention of money, no collection and no admission fee, leaders received a gift of $10 for seals to be earned, and other donations amounting to $10, in appreciation of the work being done by and for the children. A free-will offering will take the place of the expense fund tea. A short missionary play ''Five Candles'' was presented, directed by Mrs. L. Mitchell and Mrs. C. Hagerman.

Sarnia Presbyterial convened in St. Andrew's Church, Wyoming, during very inclement weather. ''We were wee, but mighty'', says the report. Mrs. M. McClenaghan presided and Miss L. Richardson cordially welcomed the delegates. Reports showed the membership increased, the allocation exceeded, and one new organization. The Rev. R. J. Hay, Petrolia, Moderator, brought greetings from Presbytery. In a round table conference, questions of organization were discussed. The Rev. Thomas Fraser, Wyoming, installed the officers.

Stratford. The financial statement presented at the 59th annual meeting of the Presbyterial, in St. Andrew's Church, Stratford, showed that the allocation had been more than met, and twelve Auxiliaries had increased their givings. Mrs. H. S. Jackson presided. Bringing greetings from Presbytery, the Rev. B. L. Walden reminded members that the Presbytery is at all times ready to help in advancing the work of the Women's Missionary Society. Miss Frieda Matthews led in a discussion in which she impressed on the members of Senior Auxiliaries the opportunity they have and the importance of safe-guarding the spiritual and social life of young people engaged in war industries. Miss Matthews emphasized the good influence of girls' camps. Later she installed the officers. Mrs. Arthur Hamilton was elected president, succeeding Miss Jessie McGrigor, who has held the office for seven years.

Toronto Presbyterial's annual meeting was held in Dovercourt Road Church, Toronto, Mrs. W. M. Hall presiding at the two days' sessions. The Rev. Gordon Macpherson, representing the Presbytery, said, ''Missionary contributions and activities can usually be taken as a barometer of any congregation's spiritual growth.'' Mrs. D. Mowat brought Provincial greetings. The Rev. E. H. Johnson, formerly of Manchuria, stressed the need of a deeper interest in the missionary work of the Church, which would mean increased givings. ''We must give to missions as we do to the war effort, convinced of their importance.'' In the evening Miss Margaret Webster, Girls' Work Secretary, spoke on ''The Light of Christ'', and Mrs. S. Johnston on ''Religion for Every Day''. In a powerful address the Rev. C. J. MacKay pointed out that all gifts—of time, resources, &c.—must be used, given willingly in the name of Christ, because in Christ lies the hope of humanity. To Mrs. H. L. Wood an Honorary membership certificate was presented. Mrs. Hall was re-elected president. The Rev. H. A. Berlis closed the meeting with prayer.

London Presbyterial met in New St. James Church, London. The Rev. E. H. Johnson, with first hand information, spoke on ''The Church in China and Japan''. Mrs. D. Strachan, Toronto, with her experience and knowledge of all Women's Missionary Society activities, said, in part, ''We ask ourselves what the future will be, but it will be what the common people, like you and me, make it. The Government, social workers and the Church may make many plans for reconstruction, but unless the people create an atmosphere of good will and unless every man and every woman has the right attitude the future will not be different from the past.'' The allocation was exceeded by more than $100. The highlight of the evening meeting was the C.G.I.T. affiliation service. The Rev. T. J. Watson presided, and Mrs. Strachan installed the officers. Mrs. J. A. MacLean was re-elected president.

QUEBEC

MISS MARY GREIG, 2168 PARIS ST., MONTREAL, PRESS SECRETARY

MONTREAL Presbyterial—Once again the annual Presbyterial meeting has come and gone, but the memory of the messages given by Miss Lily Simpson and Mrs. A. W. Pae will be a constant source of inspiration and encouragement to our members to go forward in this year, determined, with God as our Guide and Strength, to accomplish more in His Name.

A successful young women's rally was held on February 1st when the evening's programme was based on the theme ''And let us not be weary in well doing: for in due season we shall reap if we faint not.'' Miss Simpson gave an illustrated address describing the work of our mission fields in India. An appeal for active Christian service was made by Mrs. Pae. Referring to the share that the Women's Missionary Society has taken in work connected with the war, Mrs. Pae spoke of the contribution to Chinese War Relief, the grant towards the publication of a booklet for Presbyterian men and women in the armed forces, aid given to bombed churches in Great Britain and Ireland, and to European ministers now in Britain, and to the co-operative work being undertaken with other denominations in centres of war industries in Ontario.

Tuesday morning was devoted to reports. These were most encouraging, increases being noted in almost every department. In the afternoon the Jhansi mission field in India was described by Miss Simpson, who has spent fifteen years there as a representative of the Women's Missionary Society and hopes to return to Jhansi when conditions permit. Mrs. Pae brought greetings from the Council Executive.

At the evening session a most acceptable innovation was made when the Knox Crescent Junior Choir sang several selections. The Young Women of Kensington and Melville Auxiliaries presented a missionary drama, which was reported in the February *Glad Tidings.* The Rev. DeCourcy H. Rayner, in an illustrated address on British Guiana, gave a very clear picture of that country and of the people among whom our missionaries are working. Mrs. Johnson, in her report, referred to the death of Mrs. J. G. Savage, for some years honorary president of the Presbyterial; the retirement of Miss Agnes Dickson of the Chinese Mission; and the removal to Kirkland Lake of Miss Iris Munro, formerly port worker here. On Wednesday morning the officers for the coming year were elected and installed. Mrs. R. A. Kerr of Maisonneuve Church Auxiliary is the new president. Mrs. Pae gave the closing words. Let us, she said, rededicate ourselves in active prayer and obedient service; from these a new life will then arise.

Quebec Presbyterial—St. Andrew's Auxiliary, at their annual meeting, presented to Miss F. Oliver, their president, a certificate of Life Membership. The pin presented to her mother many years ago will be worn with honour by Miss Oliver.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

SASKATOON Presbyterial—The annual Presbyterial meeting was held, January 14-15, in St. Andrew's Church, Saskatoon, Mrs. B. Edwards presiding. A gloom was cast over the Presbyterial by the death of Mrs. G. A. McTavish on the morning of the 14th. A faithful and valued member of the Women's Missionary Society, Mrs. McTavish had served in both Presbyterial and Provincial offices; at the time of her passing she was the Presbyterial Recording Secretary. Her devotion to the missionary cause will be long remembered by those who were privileged to work with her.

The attendance was small on account of sickness and bad weather. All reports were very satisfactory. Miss Pelton, Toronto, brought a good message to all, impressing upon us the need of keeping our Women's Missionary Society membership up, as we know that a time is coming when demands on the Society will be very great. There is a way of life worth fighting for, in order to make victory worth while, she said. She spoke, too, of the work of returned missionaries. It is essential, she said, that the children should be made to understand how vitally important the life of the Church is.

A very inspiring address was given by Flight Lieutenant Crawford Scott. He said, ''God forbid that anyone should say it was not right to say, Go ye into all the world and preach the Gospel.'' From every side in the past two decades had come the cry that Jesus had failed, cries against the Missionary Societies and those who in the name of Jesus hold the Cross aloft in heathen countries. The religion of Jesus Christ is not out of date; it is for all time. Mrs. J. M. Young, Saskatoon, is the new president.

◆ ◆ ◆ ◆

In February Flight Lieutenant Gowdy spoke to the Dr. James Robertson Auxiliary, Saskatoon, on the subject ''What the war has to say to Christian missions''. He stressed the necessity of Christians being missionary-minded, and pointed out that as the Psalmist said, ''the wrath of man shall praise God.'' France, he said, lost her morale and fell because she listened too often and too long to the wrong voices, but propaganda could be used for good as well as evil. If its power were used to the same extent in spreading the Gospel of Jesus Christ as it has been by the Axis nations during the present conflict the results would be far-reaching. He went on to say that a sense of brotherhood may come from fighting a common enemy, but the brotherhood most worth while is that all should be brothers in Christ. At present people are giving all possible in time, money and energy to aid in victory for the United Nations. Much could be accomplished if there were a similar consecration in a spirit of love in spreading goodwill and making Christ known to the world. The conversion of the world is the biggest challenge to-day and that can be brought about only by men and women becoming new creatures in Christ. This is the job of Christian missions.

A Reading Garden

The *Indian Bookman* gives this suggestion from Mrs. L. K. Junkison, of the Punjab.

- Here we have started a Reading Garden. Our garden lies off a busy main road along which hundreds of villagers pass daily, and once a month at new moon thousands pass on their way to bathe in a sacred tank. We have set aside a triangular patch of garden, with shady patches for the summer, and sunny ones for the winter. We have made a creeper hedge separating it from the main garden. There is a gate on to the road, which is kept open, when the bookstall beside it is open. We have a good assortment of cheap books and pictures on the stall, and usually a large picture behind to attract attention, and to help with short talks. We also have a permanent ''Wayside Pulpit'' board, with posters in three languages. In the garden we have benches, and anyone who can spare time is invited to come in and read. There is a boys' school near, and the boys often come and read a few pages of a story day by day. The boys are good customers, and are learning to spend their coppers on books as well as sweets. —*Books for Africa.*

It has been said that home and family are more significant in China than anywhere else in the world. For centuries the history of China has been influenced by its tradition of family life. The Christian Church in China was not slow in recognizing also the importance of the Christian family as the foundation unit of the Church. The National Christian Council of China has a department for Christianizing the Home. Christianizing the Home Week was started as a project of the National Christian Council in 1930 and its use has grown by leaps and bounds all over China. It is usually observed the fourth week in October. So vigorous and fruitful has been the Christian Home movement in China that it is being emphasized now in India. The methods being used in China are being studied by several countries.

Treasurer's Statement

January and February 1943

RECEIPTS:

Refund from Presbytery for Miss Ruby Walker's Work	$ 45.00
Knox Church Sunday School, Toronto, "Mrs. Dickson's Work in British Guiana"	200.00
Mrs. Shield's Bible Class, West Hill, "Miss McConnell's Work, India"	50.00
A Friend, "Student Work in Brazil"	75.00
"Christian Literature for Ethiopia"	50.00
"Christian Literature"	25.00
Mr. W. J. Anderson, Toronto, through Evangelical Publishers, "$40.00 for Jhansi Field, India"	45.00
Government Grant, Cecilia Jeffrey Indian School	5,517.11
Government Grant, Birtle Indian School	3,946.55
Sale of Life Membership Pins	53.52
A Friend	500.00
Pals Bible Class, Knox Church, Toronto	8.00
Pension rates from missionaries	40.00
PROVINCIAL GIVINGS:	
British Columbia	10.00
Ontario	2,100.00
	$12,665.18

DISBURSEMENTS:

Hospitals:	
Canora	$ 460.00
Rocky Mountain House	460.00
Weirdale	80.00
Chinese in Canada	1,715.17
Indian Schools:	
Birtle	588.32
Birtle, Government Grant	2,737.92
Cecilia Jeffrey	778.32
Cecilia Jeffrey, Government Grant	4,368.57
Mistawasis	90.00
Saskatoon Residence	150.00
Insurance	217.00
India:	
Bhil Field	150.00
Jhansi Field	50.00
British Guiana	986.67
Overseas	1,833.15
Publications	1,256.07
Administration	1,304.01
Exchange	32.64
Deaconesses	3,573.66
Organization	2,632.96
Lantern Slides	1.69
French Work	161.66
Christian Literature	170.00
Supplies	110.38
Supplies, Provincial Supply Fund	318.26
China	550.00
Deputation	63.35
Life Membership	95.36
Pension, transferred to Pension Fund on order of Council	1,000.00
Canadian School of Missions	100.00
British and Foreign Bible Society	400.00
Orphaned Missions	1,000.00
Relief of European Churches	350.00
Chaplaincy Services	22.50
Bombed Churches in Scotland	400.00
Bombed Churches in England	250.00
Bombed Churches in Ireland	200.00
Chinese War Relief	500.00
Cost of Living Bonuses	300.00
	$29,457.66

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Payment on Prince Albert Residence	$ 66.50
Rent of Huntingdon Residence	100.00
Interest	17.50
Legacy Fund—	
Payment on Toronto Residence	50.00
Interest	14.58
Overseas Fund—	
Interest	60.00
Refund from Chinese Student	20.00
Pension Fund—	
Estate of Isabel Sarah Grace Everett	500.00
Transferred from General Fund	1,000.00
Interest	86.25
	$1,914.83

DISBURSEMENTS:

Legacy Fund—	
Ukrainian Church, Toronto	$ 160.87
Walter Martin Memorial Mission, Regina	100.00
Special Fund—	
Repairs to Saskatoon Residence	670.35
	$931.22

(Mrs. Daniel) Helen M. Strachan,
Treasurer.

There is no unbelief!
Whoever plants a seed beneath a sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky—
"Be patient, heart: light breaketh by-and-bye,"
Trusts the Most High.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

—*Lytton.*

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Vol. XIX MAY 1943 No. 5

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The Glad Tidings

Vol. XIX TORONTO, MAY 1943 No. 5

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Mission Band Secretary

MRS. W. N. FERGUSON, who had experience in Mission Band work in Toronto Presbyterial before becoming a member of the Council Executive, has accepted the office of Mission Band Secretary, which had been vacant since Mrs. Riddell resigned at the Council meeting. In the meantime, Mrs. McClure, the Supply Secretary, generously undertook to look after the correspondence of the Mission Band Department, in addition to her own work.

Appointed to Brantford

AS our readers will know, Miss Dorothy Douglas, who was appointed to work in Knox Church, Brantford, Ontario, and to carry on in that city the co-operative work among young women in war industries and the wives and families of men in the Forces, of which Mrs. McMurrich wrote in the April *Glad Tidings*, was able to continue there for only a few weeks before she left for British Guiana. Miss Lily Macarthur, who for nearly four years has given most valuable service on the Val d'Or field in Quebec, has been transferred to Brantford, where she began work at the beginning of April. That the work so well begun by Miss Douglas should not suffer, Miss Frieda Matthews took it over during the month of March, until Miss Macarthur was free to go to Brantford.

Four New Workers

WITH more workers available at the close of the Training School year the Council Executive has been able to make four new appointments. Miss Athalie Read of Brockville, one of this year's graduates from the Missionary and Deaconess Training School, has been appointed to the work of the Co-operating Committee in the Hamilton district; Miss A. Hincks, Reg.N., to deaconess work at Val d'Or, Quebec, for the summer months (May to September, inclusive); Miss Orra Hunt of Neville, Saskatchewan, a second-year student, to deaconess work under the Presbytery of Prince Albert, for the summer months; and Miss Muriel Judd to temporary survey work under the Presbytery of Toronto.

MISS HELENA GIBBS is back in Kunming, the capital of Yunnan Province, China, according to a cable received on March 31st. About a year ago she had to leave her work there and go to Chengtu.

IN a letter to Dr. Cameron the Rev. Victor E. Ford, of St. Andrew's Church, Hamilton, Bermuda (of the Maritime Synod of the Presbyterian Church in Canada) asks help in securing a matron for their ''Home for Aged white ladies''—the present matron has resigned and is returning to Scotland. They would like ''a trained Christian woman, possessing a knowledge of practical nursing''. ''We offer a salary of £15 per month (about $60) with free furnished apartment and everything found. Down here we consider that the equivalent of £26 per month. Our institution is not a very large one. We have cared for eight ladies at the same time, now we are down to five. We do not take those who need hospitalization. The situation becomes vacant in June, so we really have not much time to lose.''

Ah, when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year?
—*Tennyson.*

The Queen to the Women of the Empire

– From the Queen's broadcast address on Sunday, April 11th.

I FEEL in all the thinking and planning which we are doing for the welfare of our country and Empire, yes, and concern for other countries, too, we women as homemakers have a great part to play, and, speaking as I do to-night from my own dearly loved home, I must say I keenly look forward to a great rebuilding of family life as soon as war ends.

I would like to add with my fullest conviction that it is on the strength of our spiritual life that the right rebuilding of our national life depends.

In these last tragic years many have found in religion the source and mainspring of courage and selflessness that they need. On the other hand, we cannot close our eyes to the fact that our precious Christian heritage is threatened by adverse influences.

It does indeed seem to me that, if the years to come are to see some real spiritual recovery, the women of our nation must be concerned with religion and our homes are the very place where it should start. It is the creative and dynamic power of Christianity which can help us carry the moral responsibilities which history is placing upon our shoulders.

If our homes can be truly Christian, then the influence of that spirit will assuredly spread like leaven through all the aspects of our common life, industrial, social and political.

The King and I are grateful to think that we and our family are remembered in your prayers. We need them and try to live up to them. And we also pray that God will bless and guide our people in this country and in our great family throughout the Empire and will lead us forward united and strong into the paths of victory and peace.

"Every Day"

THE GENERAL ASSEMBLY'S COMMITTEE ON HOME RELIGION have taken a further step in response to the expressed desire of many ministers and laymen of the Church. They are preparing to replace ''Today'' with a devotional guide which will be Presbyterian and Canadian and will be published quarterly at 35 cents per copy per annum. It will be known as ''Every Day'', thus in a measure linking the three leading Presbyterian Churches of the continent. The devotional guide of the Presbyterian Church in the United States (South) is called ''Day by Day''; that of the Presbyterian Church in the United States of America (North), ''Today''; ours, the Presbyterian Church in Canada, ''Every Day''.

In this ninety-six page quarterly, which will be printed in large type, there will be a Scripture reading indicated, a meditation and a prayer for every day—six passages from each of the following: the first five Books of the Bible, the other Historical Books, the Psalms, the Major Prophets, the Minor Prophets, Matthew, Mark, Luke, John, The Acts, the Epistles, The Revelation, together with six on the subject of prayer and the thirteen S.S. lessons for the quarter. In all, fifteen of our ministers will contribute to the October-December 1943 number. The Committee anticipate a welcome for this quarterly for which the Church has been so long waiting.

E. A. THOMSON,
Secretary, Committee on Home Religion.

The General Board of Missions

THE General Board of Missions met in Toronto on the evening of March 16th and the following three days, with Dr. A. M. Hill in the chair. The Moderator, Dr. N. A. MacLeod, was present at the meeting and conducted the devotional service at the opening session.

In his address the Chairman referred to the findings of the Cleveland meeting of the Foreign Missions Conference of North America. No victory of the United Nations, it was stated, would be effective unless due recognition was given to the Church and the teachings of Christ. The Church must be given its rightful place in the lives of the people. It is most important that the work of the Church be maintained in war-time, Dr. Hill said. He urged the Board to have a definite policy in regard to overseas mission work to put before the General Assembly and to review the home mission work and make it as effective as possible. A serious situation has arisen because of the number of ministers who have gone to serve as chaplains, leaving too many congregations vacant. Not only must the Church have more men to carry on its work at home and abroad and take advantage of the opportunities for wider Christian service to-day but it must train men and set aside funds to be ready to go forward in the great day of opportunity for the Christian Church when the war ends.

The Moderator appealed to the Board not to neglect the small congregations or those on the frontier—ninety per cent. of the leaders in church and state, it is claimed, come from the small places. He was glad, he said, to have had the opportunity to visit some of the new churches in Toronto. One Sunday he preached to the Hungarian congregation in the morning and to the Ukrainians in the evening; and both churches were full. The next Sunday he spoke in Melrose Park Church, and ordained four elders. That congregation is growing so quickly, he said, that it is already thinking of a larger church—the present church was opened last October. Dr. MacLeod referred, too, to the French, Italian and Chinese churches in Montreal. ''Be as kindly to the small congregations as you can,'' he concluded.

In the Synods

It was, on the whole, an encouraging report that the conveners and synodical missionaries presented of the work in the Synods, though there was no attempt to minimize the seriousness of the situation the Church is facing. More men are urgently needed, but what is needed most is a deepening of spiritual life. Financially, progress was made in all Synods: contributions to the Church budget were larger, and smaller grants were being asked for. Several new churches were opened during the year. In some areas the amalgamation of congregations brought good results in the strengthening of the work. Laymen assumed responsibility for church services in some places when no minister was available. Deaconesses are doing much to strengthen the work of the Church, especially among the young people. Student missionaries did very fine work on their fields.

In British Columbia while people tend to move from the small communities to the cities, and young men and women go away to the services and to war work, yet one finds a fine spirit of determination to carry on, the Rev. D. A. Smith said. All preaching places were manned, laymen taking services at two points. They were grateful for the services of two missionaries on furlough, Mr. Cheshire at Trail, and Mr. Angus MacKay. A new church was opened at Vernon. One congregation became self-supporting. Miss Scott in Victoria and Miss Diffin in Vancouver both did special work in visiting war industry areas.

In Alberta, too, all fields had been manned, the Rev. A. Walker reported. Macleod is planning to build a new church this year. In his work among the Hungarians Dr. Molnar has a large territory to cover, but good work is being done; in Calgary they raised $500 for a building fund. Miss Hazel Macdonald has been giving valuable help, especially among the Hungarian young people. With vacancies filled in Edmonton, the situation there is more encouraging. Miss Booth is now giving half time to work in First Church and half to other work. Mr. Walker visited the Eckville field and had Communion services at three points; fifteen new members were received. In addition to his own work, he supervised fifteen points. For six weeks he went 110 miles to Vegreville after his morning service, took the service there, and spent Monday visiting the people. One Sunday he conducted four services, and baptized five children; he reached home at 11.30 that night, having driven over 160 miles —to find a couple waiting to be married! He was, he said, very hopeful that Alberta would go on to greater things in the future.

Financially, Saskatchewan went ahead again last year, and numerically they held their own, the Rev. A. Roskamp said. A new church was built at Sylvania, and a mission hall will be built, it is hoped, in the east end of Prince Albert, to care especially for the large number of children in that part of the city. In Saskatchewan, too, they hope to go forward. As Lord Tweedsmuir said, ''This conflict may bring us back to God.'' We should hope, Mr. Roskamp said, not only for victory but for a revival of the Church.

Both the Rev. P. F. MacSween, for the Synod of Manitoba, and the Rev. P. W. Graham, for Northern Ontario, paid high tribute to the work of the Rev. W. M. Mackay, who as synodical missionary has done so much to establish and strengthen the work of the Church in his territory. Geraldton, under the Rev. J. G. Murdoch, has made notable progress; the congregation is growing, there is a large Sunday School, good work is being done among the young people, and the congregation should soon be self-supporting. Mr. Mackay took charge in Timmins for several months, before the Rev. George Aitken arrived. In spite of the uncertainty of the mining situation, the congregation went on with the building of their church, and on March 7th Mackay Presbyterian Church was dedicated. Since Kirkland Lake has been vacant, Mr. Graham has taken services there, as well as carrying on his own work at Englehart. Following a survey made by a Knox College student in the east of Toronto, a mission was organized at Leaside, and services are being held there. An educational campaign was planned and carried out in Hamilton, the Rev. Peter Dunn reported, and the Rev. E. H. Johnson did intensive work in some Presbyteries. There was an influx of muntion workers into Hamilton, and the Council of Churches attempted to have the whole city canvassed, first by lay visitors, then by ministers. Convinced of the necessity of a campaign of education through the country, Mr. Dunn asked that literature be prepared, emphasizing the place of Christ and His Church. The Board supported this recommendation.

In the Synod of the Maritime Provinces, which includes part of Quebec and Newfoundland as well as New Brunswick, Nova Scotia and Prince Edward Island, all fields have been cared for and congregations supplied in spite of the serious shortage of men, Dr. G. S. Mitchell said. Some ministers looked after nearby mission fields and a student supplied for a vacant congregation, while doing good work on his own field. When so many ministers are away from their congregations in war service, the Synod hopes that further amalgamations may be possible.

In Newfoundland

The Rev. H. J. Scott of Grand Falls, Newfoundland, was listened to with great interest as he told of the work and opportunities of the Church in that Colony, which, he reminded the members, is quite different from Canada, in historical associations and outlook. There are three churches in the new Presbytery of Newfoundland, at St. John's in the south-east and at Grand Falls, 278 miles to the north-west. Last year St. Andrew's Church, St. John's, celebrated its centenary; it then wiped out its indebtedness and established a reserve fund. There is a wonderful opportunity for expansion of the work in the two churches there, he said. At Grand Falls the work is very encouraging. All the Presbyterian families are now identified with the church and there is no debt. In 1942, for the first time, the congregation met its allocation, and went beyond it. The people rally around the church and look to it for leadership. The congregation's war record is outstanding. Those who go out from Newfoundland carry their religion with them, he said, and connect themselves with the church where they are. To them all goes a monthly newsletter. There are opportunities for church work in other places. If the Church could have some one who knew the country to go about and keep in touch with all the groups it would mean much to the people. (The Board agreed to send a student to Newfoundland for the summer.)

Dr. Cameron spoke of the very fine work carried on during the last two years among men engaged on construction work in Newfoundland. Begun by the Rev. W. O. Nugent, it was continued by the Rev. A. W. R. Mackenzie, and for a time by Mr. Gordon Faraday; since last fall the Rev. J. C. Hudson had been carrying it on most successfully. With the completion of the work on which the men were engaged, Mr. Hudson would be free for service elsewhere.

For the Women's Missionary Society, Eastern Division, Mrs. J. A. Tucker reported that two Auxiliaries in St. John's, Newfoundland, were welcomed as branches of the Society and that in Mission Band work the number of groups and members had increased, as had the number of Home Helpers. Miss Martin was continuing her work in British Guiana, and two East Indian girls are being trained as deaconesses. The Society still has a part in the work in the New Hebrides, through its grant to the Training School for native teachers.

Chinese Work in Canada

Mr. Smith referred to changes among the workers during the year—in Montreal Miss Dickson retired, and was succeeded by Miss Burdick, with Mrs. G. P. Louie as a full-time Chinese worker; the Rev. K. H. Yeung was transferred from Vancouver to Toronto in October; Miss Gertrude Scott was re-appointed in Victoria when Miss Heighton resigned. There are sixteen workers. In Vancouver Mr. Dick Woo was ordained as the second Chinese elder. In Victoria the Jubilee of the mission was celebrated, and extensive repairs to the church were made, the Chinese people raising $2,500. Canadian-born Chinese are taking their place in Canadian life, in war work and in the army; four were given commissions, and many are in the Civil Service at Ottawa, most of them trained in the Toronto mission. Three new groups were formed in Montreal, a W.M.S. Auxiliary and a junior and senior Young People's Society; in Vancouver a class was begun for white women married to Chinese. The members of the Young Women's groups in Victoria, Vancouver, and Toronto are almost all Canadian-born. Special attention has been given recently to the visiting of homes, and the teaching of the Gospel to the parents of children who come to the classes. The Chinese people have done remarkably well, Mr. Smith said, in supporting the local work and giving to the budget, to the Women's Missionary Society, and to war charities.

OVERSEAS WORK

British Guiana

There are now four ordained missionaries and three women missionaries on the field, the Rev. G. W. Mackay and Mrs. Mackay and Miss Douglas and Miss Simpson having arrived early this year. Mr. Mackay is in charge of the High School at New Amsterdam and superintends other educational work. At Bethel Theological College, opened over a year ago with Mr. Dickson as Principal, there are fourteen students, including two young women preparing for deaconess work. There are 23 catechists, and 63 mission stations. Four stations became self-supporting during the year; and several places of worship were erected. Mrs. Dickson and Miss Martin organized ten groups among the women, and these raised $500 to help the churches. Many of the teachers in the thirty elementary schools give a great deal of help in church work. A new school is to be opened in a suburb of Georgetown, where the people are almost all East Indians; it will be used for preaching on Sunday, and later become a centre for religious work. In Essequibo Mr. Bragg reports greater interest on the part of the people. He has a young men's club as well as work among the younger boys. The church near the manse at Suddie has been re-opened. (See page 202.)

India

The political unrest in India has not affected the work on our two fields there, Dr. Cameron reported. At **Jhansi** the boys' hostel and the orphanage were leased by the Government for the accommodation of evacuees. Since Mr. and Mrs. Angus MacKay came home on furlough the Rev. J. Muchan has been in charge of the work on that field, Mr. and Mrs. Cheshire not having been able to return after their furlough. In addition to this heavy responsibility, Mr. Muchan has been overseeing the Reformed Episcopal mission work at Lalitpur, 60 miles away, as their missionaries are all at home. As Mr. MacKay is anxious to return to the field, the Board agreed that he should do so as soon as passage can be secured, Mrs. MacKay and the children remaining in Canada. On the **Bhil** field, the Rev. A. E. Toombs was called up for military service, and is at Indore as an officer of the Defence Corps (Bhil); Mrs. Toombs carries on the work at Barwani. Of the other missionaries under the Board Mr. and Mrs. Knox are at Mendha, and Mr. and Mrs. Wood and Dr. and Mrs. Quinn at Jobat. Dr. Buchanan at Alirajpur, although retired, continues to work among the Bhils there and at Toran Mal, assisted by his daughter, Miss Ruth Buchanan.

In the work among the Moslems in India undertaken jointly by the four Canadian Churches, Mr. Wilfred C. Smith has already achieved much in winning the confidence of the Moslems. He is on the staff of Forman Christian College at Lahore and, as he and Mrs. Smith live in the post-graduate hostel, he comes in close contact with the students.

At the request of a group of educated Moslems he gave a series of lectures on the life of Jesus Christ. (For further information about Mr. Smith's work see page 186.)

By the early part of 1941 all our missionaries had left Formosa, Manchuria and Japan. The little news that came from Formosa during the next few months indicated that the Christians, under capable leaders, were faithfully carrying on the work of the Church that had been well established before the missionaries left. Since then the Formosan Church has become closely associated with the united Christian Church in Japan. The missionaries believe, however, that the young Church will still need help, and they look forward to returning when the war is over. The only news from Manchuria came from Scottish missionaries who were repatriated some months ago. As in other areas dominated by Japan, pressure was brought to bear on the churches there to unite to form a Church similar to that in Japan, with a Japanese minister at the head.

While occupied China is closed, there are great opportunities for missionary work in Free China. For the extensive co-operative work begun in Yunnan Province by the Church of Christ in China workers are urgently needed. Our Church has been asked to share in this work, through the Board of Missions, by undertaking to contribute to its support and sending trained workers. (Our Society has already one worker in Yunnan, Miss Gibbs, at Kunming, and gives a grant towards the support of the work.)

Mr. and Mrs. R. M. Ransom are at present studying Chinese at California College in China at Berkeley, California, in preparation for going as missionaries to China. An excellent report was received of their first term's work.

From Free China news has come of the organization of the ''United Christian Publishers'', an amalgamation of the Association Press, the Canadian Mission Press, the *Christian Farmer,* and the Christian Literature Society, for the production of Christian literature during the present emergency. Mr. Zia, our Church's representative in the Christian Literature Society at Shanghai, escaped from that city some time after its occupation and made his way to West China, where he joined other members of the staff. He is now at work in the new Society.

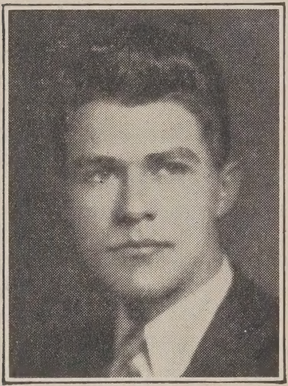
O live in us this day,
O clothe thyself, thy purpose yet again
In human clay:
Work through our feebleness thy strength,
Work through our meanness thy nobility,
Work through our helpless poverty of soul
Thy grace, thy glory and thy love.

—*Hoyland.*

More About Mr. Wilfred Smith's Work in India

From information given in Mr. Smith's report as published in *The Link and Visitor.*

IN November Mr. Smith delivered a series of extension lectures on ''Modern Estimates of Religion'' for the University of the Punjab. ''I was surprised,'' he writes, ''at the distinguished audience that turned out to hear these; a fair amount of intelligent interest seemed to be aroused. Many persons were particularly interested that the University should sponsor a course on such a subject, and suggestions were made for further efforts along the same lines. Several students asked for copies of the lectures afterwards, so many in fact that I found it necessary to have extra copies made, which I distributed. Later the Punjab University Union asked me to speak on the modern Near East. This I did, and three other groups, including Kinnaird College, the Christian College for women here, asked me to repeat the same paper.'' He wrote, by request, a pamphlet on ''Religion in the U. S. S. R.'', which was published in India—the first edition was quickly sold out. Then the Punjab ''Friends of the Soviet Union'' Society published an essay of his on the relation between the U. S. S. R. and the Islamic nations of the Near East.


Mr. Wilfred C. Smith

''The All India Radio, a government department like our C. B. C., have asked me from time to time to speak. The most interesting case was in their series on 'Significant Movements in History'; they insisted that I do the talk entitled 'The Rise of Islam'. . . . Another talk I did for them was again on 'Religion in the U. S. S. R.' There is much interest but little information here about China and Russia; and the Muslims, of course, are particularly interested in the ten million Muslims living under the Soviet régime. . . .

''More personal work has taken the form of private talks and encouragement to various individuals, loaning them books, and so on. Many Muslims here seem almost pathetically happy to find some one so interested in them. . . .

''An interesting incident was the by-product of my talk on 'Jesus Christ' at the Ahmadiyyah Religious Leaders' Symposium. One old Muslim asked me afterwards if he might borrow a copy of the talk. I did not have it properly written out, but gave him the rough draft. He promised to let me have it back shortly; but the weeks went by and I heard nothing from him. Finally, I managed to get a note to him asking about the talk. A considerable time afterwards the copy came back to me, with a note apologizing for the delay but explaining that he had been circulating the talk among his friends, many of whom had evinced much interest.''

The Walter Martin Memorial Mission, Eastview, Regina

ITS OPENING AND DEDICATION

IN spite of working in sub-zero weather and experiencing the worst March blizzard in twenty years, the members of the Women's Guild and the Board of Managers of the Walter Martin Memorial Mission went ahead with their programme of redecorating the church in preparation for the official opening and dedication on Sunday afternoon, March 21st. Fortunately, by that time the huge drifts of snow had been removed from the sidewalks and cars were able to travel with not too much difficulty.

The Rev. N. D. Kennedy and the Session of First Church were in charge of the service, assisted by the Rev. G. Muir. Many friends from First and Northside Churches and a good congregation from the district filled the church building to capacity, and made the service a very impressive one. Mr. Kennedy conducted the dedication service.

Miss Lily Macarthur

Mrs. J. A. Sinclair, President of the Saskatchewan Provincial Society, introduced Miss Lily Macarthur, a former deaconess of Eastview and the official representative of the Women's Missionary Society on this occasion. She then presented to her the gold medal that signifies twenty-five years of faithful service in the Women's Missionary Society.

In her address, Miss Macarthur recalled her many contacts with the various families in Eastview, especially during the trying years of the drought and depression. She rejoiced with them, she said, that at last the results of their labours together had brought them to a place of worship of their own, and hoped that the future would bring great blessing to the members and to the community. As she referred to one of the former Sunday School superintendents, Mr. Walter Martin, a picture of Mr. Martin was unveiled by Miss I. Price, a former Sunday School teacher.

In his sermon Mr. Kennedy expounded some of the essential facts of Presbyterianism, and showed how great a heritage we had in belonging to such a Church. Members of the Eastview Canadian Girls in Training formed a choir and led in the congregational singing. Miss Rodgers and Mrs. Morton of First Church choir sang a duet.

On the Monday evening following, a social gathering was held at the Hall. Miss Macarthur and Mrs. Hugh Campbell, formerly Miss Mamie Todd (who had also served as a deaconess there), were present and all who attended had an opportunity to meet and talk once again with these friends. During the evening both Miss Macarthur and Mrs. Campbell spoke and Miss Helen Horne, Secretary-Treasurer of the Sunday School for thirteen years, reviewed the history of the Mission. Greetings were read from Mr. J. C. Gray, the Sunday School's first Superintendent, and Miss Helen Ross, a former deaconess. Mr. Muirhead, Clerk of Session of First Church, presented the Board of Managers with a Minute Book and at the close of the evening the Women's Guild served refreshments.

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The Mission had its beginning when the Session of First Church, Regina, saw an opportunity for the establishment of a Sunday School in the Eastview district. On April 3rd, 1927, a small group met in an empty house, and later the Sunday School moved to Haultain School.

In September 1929 the Women's Missionary Society appointed Miss Lily Macarthur as deaconess in the district, and from then until the present time, under her leadership and that of the succeeding deaconesses, the work has grown until the dream of having a church home of their own has been realized.

During these years the School met all operating expenses, exclusive of the weekly rent, which was paid by First Church Board of Managers. In addition, the School contributed over $900.00 to the Budget schemes of our Church and the Women's Missionary Society. In May 1931 the proceeds of a tea held at the home of the Rev. H. R. and Mrs. Horne formed the nucleus of a Building Fund, which through the years was increased by the proceeds of other teas, gifts from interested friends, and a generous grant from the Women's Missionary Society.

On March 22nd, 1942, a petition was drawn up and submitted to the Presbytery of Regina seeking permission to purchase the church, hall and lots, formerly known as St. Alkmund's Anglican Church. The petition having been granted, the name, The Walter Martin Memorial Mission of the Presbyterian Church in Canada, was chosen in memory of a beloved Superintendent of the Sunday School. The property is well equipped, thanks to the many fine gifts of furnishings that have been received.

A number of the Sunday School scholars have become members of the Presbyterian Church on profession of Faith, many of them from time to time taking their places as teachers in the Sunday School. A goodly number of former members are now serving their King and Country in the various branches of the armed forces. No review of the work would be complete without a tribute being paid to the faithful teachers who have served throughout the years. —*Margaret Ramsay.*

Why I Became a Christian

Address given at the annual meeting of the British Columbia Provincial Society, March 17th, 1943, by Mr. Dick C. Woo, M.A., a graduate of the University of British Columbia and of Stanford University, California, an elder in the Chinese Presbyterian Church in Vancouver and superintendent of the Sunday School.

I AM very glad to-night, and indeed feel honoured, to have this opportunity to speak to you. I might state I am not a public speaker and I have seldom given a speech in English. However, when I was asked to speak at this meeting I accepted this invitation willingly. I always feel the church is the house of God and really Christians are the children of God. In fact, a meeting of Christians is similar to a family reunion and to speak at such a meeting is like speaking to one's own family.

I am going to tell you how I became a Christian, not because my conversion has had any special significance in the realm of Christianity or had any influence on my fellow-men, but rather to attempt to give you the most important methods to be used in drawing a stray sheep back to the fold.

I was brought up in revolutionary surroundings in a small village in Kwong-tung Province, China. My great grandfather and my grandfather joined a Revolutionary Society in the East Indies with a view to overthrowing the Manchu Dynasty. My father, at 16, came to Canada and became a follower of Dr. Sun Yat-Sen, father of the Republic of China. When I was six years old, my mother died, and then I was called by my father to come to Canada.

As a small child at school I always followed my father in attending all patriotic meetings. My mind was saturated with patriotic ideas and I was indignant at the wrongs China had endured for over eighty years. The idea of every young Chinese then was to acquire sufficient Western knowledge and culture to build a new and strong nation. But it is very difficult to attain this aim unless one goes to study in Western schools. With this hope in mind I went to the English Public School. But, as it was very difficult for a little boy totally ignorant of the English language, I attended night schools for teaching English, which were established in various churches in Vancouver.

The teachers of these night schools were Christian men and women who came to help the Chinese students. This was the first time I came in touch with the Christian Church. My sole purpose in attending night school was to learn the English language, not a desire to become acquainted with the Christian faith. Every night at the close of our school our minister, Mr. Yeung, gave a short speech, which was really a short sermon. He strongly advocated that, if anyone wanted to help build a new nation, it was necessary to cultivate oneself, but it is impossible for anyone who is lacking in Christian faith to forget the old self.

Every day I was struck by the sincerity of our minister. I became interested in the Bible, especially in the life of our Master. Rev. Mr. Yeung's sincerity and eagerness to help all young men gradually drew my heart to the church. My Sunday School teacher was Mr. Gourlie. His kindness and broadmindedness impressed me. I had had no opportunity for a close acquaintance with him until I attended his Sunday School class, where his sincerity and Christian piety melted my rebellious heart. (Mr. W. G. Gourlie was for many years Principal of Central School, Vancouver, which many of our Chinese children attended.)

Another person who greatly influenced me was the Rev. D. A. Smith, our Superintendent of Chinese Work. Before I knew Mr. Smith I was always led to believe that some of the heads of Chinese Missions had an idea that the white race was superior in culture and race. We were told they pitied the foreigner but did not love him. We believed that this so-called presumptuous attitude invariably barred them from becoming intimately friendly with the youth of China. To my surprise I noticed no sign of superiority in Mr. Smith. In fact, he not only encouraged and helped, but also advised in a fatherly way. I shall never forget in my high school days when I was welcomed to his home and, with the assistance of his wife, I greatly overcame my handicap in the English language. My heart warmed with gratitude to them and this led me to a realization of Christianity.

After attending the Sunday School and night school for six years, I was constantly urged to be baptized, but I hesitated on account of my father not being a Christian. I was afraid I might lose my father's favour and be ridiculed by my fellow men. I took the middle course. I put off the day of decision. This middle course policy lasted for a few years and I always struggled with my conscience. In 1925 I was invited to the house of the principal of a Chinese school for the purpose of discussing reorganizing a school. We talked over the matter until very late at night. The next morning I was horrified to know this principal had died in the early morning. His sudden death impressed me. Finally I decided to accept Christ. On May 24th, 1925, I was baptized in the Presbyterian Church by the Rev. Mr. Yeung.

Since then I have been closely connected with the church. I may also state that I am an active member of the Progressive Political Party of China. My motto is ''Pray, love and serve''—Pray to God—render unto God the things that are God's and unto Cæsar the things that are Cæsar's. My faith in God has been greatly strengthened by the conversion of my father. He finally accepted Christ and was baptized last year in our church by Mr. Yeung.

I have never regretted accepting Christ. In danger or otherwise, I am always conscious that God is near. Christ Himself said, ''I am the way, the truth and the life: No man cometh unto the Father but by me.''

Thus the Christian has nothing to fear here or hereafter. In fact, he has no future but glory. ''For me to live is Christ, and to die is gain.''

New Church Opened in Timmins

ON Sunday March 7th Mackay Presbyterian Church at Timmins, Ontario, was formally opened and dedicated as a place of worship. The Rev. P. W. Graham of Englehart, Moderator of the Presbytery of North Bay and Temiskaming, conducted the dedication service, and the Rev. W. M. Mackay, synodical missionary for Northern Ontario and Manitoba, preached, basing his sermon on the text, ''I will build my church.'' The minister, Dr. George Aitken, was in charge of the service. He briefly reviewed the history of the congregation, and expressed their appreciation of the gifts, of money and furnishings, that had helped them build and equip their new church. Mrs. J. McPhee of Kirkland Lake, President of Temiskaming Presbyterial, was present to represent the Women's Missionary Society, which had given $1,000 towards the cost of the building.

Church services were first held in the Oddfellow's Hall on December 10th, 1939, and a month later, on January 14th, 1940, the congregation was organized. Because of the war the erection of a church had to be delayed, but a year ago it was decided to proceed with the building, and on September 21st, 1942, the corner-stone was laid and the church named Mackay Presbyterian Church, in honour of the Rev. W. M. Mackay, who organized the congregation and did much to make the new church possible—during his years as synodical missionary he has been instrumental in having congregations established in many places through Northern Ontario.

We are indebted to Mrs. Aitken for information about the opening of the church and the organization of groups among the girls and women. ''The Presbyterian Church'', she writes, ''is now firmly established in Timmins to serve Presbyterians in this city of nearly 30,000 people, and those in Schumacher and South Porcupine. . . .

''We have now a Canadian Girls in Training group of twenty members, and three leaders, Mrs. George Aitken, Miss Joan Robson, and Miss Muriel Troyer. (At the opening service in the church the girls, in uniform, led the processional down the aisle and took their places near the front of the church.) On April 2nd a group of women of the congregation met in the church and Miss Frieda Matthews organized them as a Women's Missionary Society Auxiliary and installed the first officers—Mrs. D. Darling, president; Mrs. R. V. Neily, vice-president; and Mrs. Fred Somers, secretary-treasurer. Other officers are to be elected at the first meeting of the new Auxiliary. Later in the evening a fine group of young women met at the manse and, at their request, were organized as a

Young Women's Associate Society, with Miss Kathleen Mackay as president and Mrs. J. F. McRae, secretary-treasurer. (A Mission Band is soon to be organized, and also an Explorer Group.) The same evening Miss Margaret Webster met with the C.G.I.T. and delivered an inspiring message to the girls. It augurs well for the future of this congregation that the missionary spirit is high in these early days of its history; the forming of these new societies has aroused much enthusiasm.''

Tezlo Padre

WRITING from Jobat (December 17th) Miss Kennedy refers to the work of the Indian pastors, especially that of Tezlo padre, with whom she worked during her four weeks at camp in the late autumn. (See February *Glad Tidings,* page 53.)

– It was a most interesting time, and I learned many things. One of the most profitable things I learned was a new respect for the Indian padres. We were camping 12 miles in from the road in the place where our ''home missionary'', an Indian padre, has been working. I've never had occasion to get to know the padres well, but I was with this one, Tezlo padre, daily, and I gained a new outlook. There aren't any Christians in the district, but all the non-Christians for miles around knew him as their friend and respected him. When I went out with him, he would translate my Hindi into Bhili; then he would add his own message, and there was no hesitation in giving them the straight, uncompromising Gospel. It was great to hear him. He was one of Miss Robson's boys, and you should hear him tell about her, what her love meant to him, what she did for him. One day he brought out some old slips of paper for me to see, and it almost brought tears to my eyes. These were some of the daily slips Miss Robson sent to him and others when they were in High School—before, he said, she gave them a ''Daily Light''. His Daily Light is torn and not used, but these faded slips he keeps. At the top of each was the date, then ''Good morning, Tezlo'', followed by some verses of Scripture—sometimes a clipping of poetry was pasted on—and at the bottom was ''Good night''. And that man, with a boy of his own in High School now, treasures those slips. I wish I had known Miss Robson. . . . You know, the Indian mind is quite different from ours, and as he talked, walking around day by day, every now and then out of some little thing he would say I could see how easily we could misunderstand them and they us. . . .

Miss Robson, when told of what Miss Kennedy had written of Tezlo and her influence on him, wrote: ''I do not recall the 'slips' Miss Kennedy speaks of, but one thing I do remember. It was of an old missionary telling about sending young and promising students to other schools for higher education, and then losing them to the cities or better-paid positions. Then he added, 'But what can we expect? We send them away, and then, as far as they know, we forget all about them, except to provide the scholarship, until it is time for them to return.—Pray for them, yes; and let them *know* that you are praying for them.' I tried to do just that and all of those boys 'came back' and well have they repaid any effort I may have made for them.''

Miss Ellen Douglas at Sardi

Miss Ellen Douglas, of the Bhil field, India, writes from Sardi (Amkhut P.O.), where she had been living for some months.

MISS WILLIAMSON, Miss Sherrick and I got home (from Toran Mal) well before the rain began in June. We had a very heavy monsoon this year. In this district the chief crop of the people is corn, but the rain was so heavy that practically all the corn was ruined. Where it was planted on hillsides and the rain could run off, the corn was good. Here we had hoped to plant corn on unused mission land but, as we have no oxen and are dependent on others to get the ploughing done, we didn't get the corn planted in time. As it turned out, this was a good thing, for we planted two fields of rice instead, and all the rain was good for the rice. Just a week or so ago we harvested our crop and, as nearly as we could figure it, sent about 900 lbs. of rice to the hostels in Amkhut. Every little bit helps.

On the whole, this rainy season was a most interesting and busy time. With the first rain practically everyone in this country turns farmer. Here in Sardi the mission has a lot of land, most of which is rented to Christian farmers. As this year the Government urged that more grain should be grown wherever possible, there was additional reason for seeing what we could produce. Daniel driver supervised operations, but practically the whole Christian community (it's not so large) had some share in the ploughing, planting and reaping.

. . . We fixed up the bungalow here and made it quite livable—well, during the heavy rain it was livable, but that was about all. There were puddles *and* puddles. . . . But now the rain is over for another year.

What *almost* got me down once was a pest of wormy caterpillars—they crawled like caterpillars, but had no hair. They came in hundreds and millions. . . . but, like all things, they came to an end eventually—and how very thankful we were!

Then our next anxiety and heartbreak was the cholera epidemic. . . . Poor souls would come here for medicine for their loved ones and they would be almost distracted. They could not understand what had happened, but their folk were dying like flies. Whole families were wiped out. Offerings were made to all the gods and spirits and all the remedies advised by the witch doctors were used, but still folk died. There was too much rain to either burn or bury the dead and sometimes bodies were only half buried, a prey for the fowls of the air and the beasts of the field. It was a sad and ghastly time. In the village of Sardi comparatively few died and none of the Christians were sick, for which we were all very thankful. When the rain was over and the sun shone on us again, the cholera left us, but it left many empty homes and sad hearts, too.

Since coming here, I have never once regretted the move. Amkhut is only forty-five minutes away—by horse-back, and I have a horse and often go in to see the girls there. Miss Sherrick usually rides over on Saturday afternoons, and often stays for the week-end. Miss MacMurchy paid me a short visit during the cholera epidemic. Miss Kennedy has also stayed with me and Miss Ruth Buchanan quite often comes here, so that I don't feel too much alone at all. I have a little dog Paddy, who is very good company; and the horse, too, is a good friend. I love riding, and love the jungle, so am absolutely happy.

Yesterday Miss Sherrick and I rode on horseback to Chicheniya school. Since the war began, more and more of our young men have gone out to do war work of one kind or another. Teachers, too, have left us and we are having difficulty in making arrangements for all the classes. On my last visit to Chicheniya the attendance was very poor, and we wondered whether we should not close the school and move the teacher, who is quite good, to some more needy place. Miss Sherrick and I talked the matter over and she kindly said she would come with me on the next visit, so that I should not have to make the decision alone. She rode here from Amkhut Sunday evening and we got off early yesterday morning. We were quite pleased to find a full school and the teacher doing good work, so that there was no doubt at all about keeping the school open. On my last visit people were busy harvesting and that probably accounted for the poor attendance. After our visit to the school we ate our lunch by a little stream, and a rest in the shade of a tree, and started off home again. When we got home we figured we had ridden twenty-four miles, which is not bad for one day. But we were just ordinarily tired, and had no aches nor pains, which told us we were not in such bad form. While we were resting at noon, we were reflecting that, if there had been petrol, we would have made the trip in the motor, and what a lot of pleasure we would have missed! Since the petrol shortage I have ridden to Mendha and half way to Jobat several times and seen jungle and met people I never would have otherwise; so, you see, even these things that appear to be trials are not without their advantages and blessings.

We are all glad to have Miss Scott back with us again. She will fit in splendidly in Amkhut. She did very well in her first year language examinations. Since she has been back she has helped Miss Sherrick quite a bit in the school and yesterday when the latter came with me to Chicheniya Miss Scott taught all her classes.

Prayer

OUR Heavenly Father, hallowed be Thy Name. O Thou who art holy, pure, and true, who dwellest in Light, yet in Thy love hast opened a Way through Jesus Christ, we come to Thee in the name of Christ, confessing our sins and humbly seeking Thy forgiveness. Deliver us from anything that would come between us and Thee.

We thank Thee for the place of prayer which is found beneath the Mercy-seat and we come reverently thanking Thee for all the love and mercy with which Thou hast blessed us. Our hearts go out to Thee in gratitude for the honoured position that we women hold in Christian lands and homes, and our prayer to-day is that Thy Holy Spirit may enable us to live and give and sacrifice so that the glorious Gospel of Jesus Christ may find a place, through our missionaries, in the hearts of all women the world over.

We pray for a special blessing upon our young women, that they may be willing, through Thy Holy Spirit working in their lives, to so witness to the power of the Gospel that many may be turned from darkness to light, and from the power of sin unto Thee, the Living and True God.

Bless, too, those that teach the children, that they may so hold up Christ that the children will see Jesus as their only Saviour, and may learn to love the Word of God and so become good citizens of the nation.

We confess, dear Heavenly Father, that we have neglected the Bible and God's house and His holy day. We seek Thy forgiveness and pray that in Thy love and mercy Thou wilt remember the youth of our world. Shield them in time of danger, protect them in temptation. O Lord, hear the cry of the mothers and fathers of the world for those young lives and save them for Christ's sake.

Bless those that serve as chaplains. May the Holy Spirit be able to work through them to the salvation of many souls.

Bless our Church as she works to bring back the Bible to the homes of the people; may every home soon have a family altar.

We ask these blessings in the name of Jesus Christ, our Lord and Redeemer. Amen.

Deaconess Work in Ontario and Quebec

THE longer the war goes on the greater are the changes it brings to communities in all parts of the country, and almost every deaconess, writing of her work, tells of changed conditions. Of Val d'Or, **Miss Macarthur** wrote: ''The war has a very real effect upon the community, owing to the continual removal of families to larger centres, where the men, and often the women, find employment in war industries.'' Yet those who have been leaving the district, as well as those who remain—''many of them families of non-Anglo-Saxon origin''—have faith in the future of gold mining. ''Even now one frequently hears the remark, 'Oh, it will not be long until they all come flocking back.' ''

For a time last year it almost seemed as if there would be no Perron-Pascalis community left, but in the fall there were still enough Protestant children in the district for a school. When Miss Macarthur went back after the Council meeting there were thirty-five children at Sunday School, and on Christmas Sunday, when it was 35 below zero, thirty-nine children and twenty adults were at the afternoon service, in which the children took a large part. With so many removals, the Auxiliary had to have all new officers, but the members are interested in their study, enjoy meeting together, and are ready to help.

The Mission Band in Val d'Or, which continued to benefit from Miss Macarthur's new methods in missionary education and Bible study, was divided into three groups according to age—those up to eight years of age, girls from eight to ten (who call themsedves the ''Helping Hands''), and the Golden Glove club, which will this year be in the Girls' Department. Miss Jean MacLeod and Miss Lisa Formagie have charge of the group of older girls, who are very much interested in Red Cross work. On the World Day of Prayer the two clubs took a leading part in the Service for Youth, which was held in the Queen Elizabeth Public School, several of the girls wearing the national costume of their parents' homeland. Last year by a tea and sale of work they helped raise money for their Vacation School and camp.

In the Montreal district **Miss Helen Ross** has been continuing her survey work and giving assistance in the Verdun church, taking charge of the Junior congregation, teaching a class of sixteen boys, and for part of the year helping with the C.G.I.T. and the Mission Band. When Miss Munro left Montreal, Miss Ross took over the Gordon Mission Band, too. ''In every kind of weather the deaconess may be seen travelling from place to place, visiting the sick and shut-in when the weather is wet and stormy, and doing survey work when the days are fine. The city of Verdun is growing by leaps and bounds. Streets of new flats have been built within the past year, many of these flats occupied by people moving to Montreal to work in war plants. By the survey work we get in touch with these people and invite them to church services and other organizations. A number of new families have been admitted to church membership.'' As plans are being made for summer work, it is interesting to note what Miss Ross says of work in which she had a part for two weeks last summer, ''The deaconess had a new experience—when she helped with a Summer Bible Vacation School in Maisonneuve Church. It was an inspiration to see nearly a hundred boys and girls gather together each morning for two and a half hours of Bible study. The School closing was held on the following Sunday at the morning service. The congregation was impressed by the scope of Bible knowledge gained by these boys and girls during their brief period of intensive Bible study. It would be well if every congregation sponsored such a school. Our young people are not receiving as much Bible teaching as they should. Many parents are working and the children are drifting away from the church and Sunday School because the parents are not attending. . . . How to get the young people and keep them in the church is the great problem of the church worker to-day.''

Since September last **Miss Marjorie MacKay** has been working in the Melrose Park congregation in North Toronto. An important part of her work is visiting the homes, and in this she has been helped by the survey work done last summer by Miss Dolly Matthew. Many Presbyterian families, she found, had recently moved to that new section of the city and were glad to find a church so near. New members were brought into the church and more teachers found for the rapidly growing Sunday School—in the three months after the church was opened the attendance grew from 67 to 150. Miss MacKay has charge of the Junior congregation on Sunday mornings. In November she organized her large class of teen-age girls into a Canadian Girls in Training group, some of the older girls of the church volunteering to help; before long, there were girls enough for three groups. The deaconess helps, too, with the Senior Bible Class, which meets after the Sunday evening service, and on Tuesday evening as a Young People's Society. Besides carrying on her work at Melrose Park, Miss MacKay visits the Weston Sanatorium, where she found seventy Presbyterian patients. All welcome her visits.

The difficulties with which hospitals are faced in these days have an effect on the work of the hospital visitor. ''Patients are not kept in the hospital any longer than is absolutely necessary,'' **Mrs. Gillespie** says, ''and so one must make the very most of each visit—sometimes a patient is missed altogether, making me very anxious not to miss one day.'' To women who are anxious about their families, about husbands, sons, or brothers with the Forces, her visits mean much; and sometimes young girls far from their own homes welcome the church worker. Sometimes a pretty basket with clothes for a new baby or some other gift wins the sincere gratitude of a patient. Afterwards it is often possible for the church worker to keep in touch with a woman in her home, and with her family. At Christmas generous friends in city and rural Auxiliaries made it possible to distribute nine dozen boxes (decorated berry boxes) filled with fruit, candy and jam. Busy as she is, Mrs. Gillespie finds time to go to Auxiliaries and other interested groups to tell them of her work as a hospital visitor.

Mrs. Fesenko continues her part-time deaconess work among the Ukrainians in Toronto, working especially among the women and children. Besides the visits to the homes, which are more frequent in cases of illness, she helps in the various activities of the congregation, and has a special class for children at 11.30 on Sunday morning. The Women's Association, with twenty-five members, last year raised $385, about double the amount raised the year before. Other organizations, too, contributed to the expenses of the church. ''There has been much to do,'' Mrs. Fesenko says, ''so that often the deaconess is out among her people all seven days of the week. Whatever the work may be, she must be there first to begin, and continue, indeed, in all of the church's activities.''

The Hungarian congregation in Toronto is growing, **Mrs. Steinmetz** reports; twenty-seven new members were received last year, including seven young people. At the end of the year there were 119 communicant members representing seventy families, and as adherents fifty families. A deepening of interest in the church and what it stands for is noted among some of the people. The women have worked hard, helping their church, and contributing to the Red Cross and other war relief funds. The Young People's Society continued to do good work with fewer members; nine are serving in the Forces, including one young woman, Sergeant Marienne Izsak. Something new last year was the ten-day holiday at Grimsby Camp for thirty-two of the women and children. The fellowship enjoyed there, Mrs. Steinmetz said, ''helped to bind our people very much closer to the church than we ever dared to hope.''

As deaconess in Calvin and Knox Churches in Hamilton, **Miss Margaret Allan** gives much of her time to visiting and helping in the various organizations. In both districts she helped in the door-to-door canvass sponsored by the Council of Churches last year—in the Knox Church district there were 800 homes to be visited. Some new contacts were made, which could be followed up later. Although war work has affected afternoon meetings more seriously than evening ones, the Calvin Senior Auxiliary gained new members last year. In Knox Church, Miss Allan said, war conditions had affected the Sunday School more than other organizations, young women as well as young men having joined the Forces. At times she acted as superintendent and pianist, and taught her Bible class. This year she planned to have an evening meeting with the class once a month. Besides visiting the homes, the deaconess visits the hospitals, the Sanatorium, the Home for Aged and Infirm, and St. Peter's Infirmary.

Beginning their Work in British Guiana

From New Amsterdam (March 26) **Miss Douglas** writes of her first visit to the schools.

ON Wednesday Miss Martin and I went up the Coast to the river that separates us from Dutch Guiana to inspect schools. We had to go so far before we got to the first school that we had only two done before lunch time, which is about eleven-thirty in this country. I spoke in both, in fact in all the schools, and the children were all good and attentive. . . . It is fifty-three miles to our farthest school in that direction and with travel service so high it is impossible for missionaries to go for regular and consecutive Bible study in the schools. There is another high school up the coast about fifteen miles which has to be moved, as it is impossible to get to it now in rainy weather. . . .

Yesterday we went into one of our primary schools on one of the nearby estates. They have arranged for us to have a boat to go up the canal, or trench as they call it, to the school, which is about four miles from the main road through the cane fields. As it has been raining, the road along the canal is impassable for even a bicycle. The boat is drawn by a mule ridden by a young boy and we have two men in the boat with us. The estate people are very kind to give us a means of transport. It was very interesting to see, especially for the first time. The children are as cute as can be with big eyes and long lashes and seem very intelligent. The teacher at this school also has a good Sunday School with an average attendance of seventy.

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From a letter written on April 2 it is evident that in the short time **Miss Simpson** had been in British Guiana she had seen a good deal of the three fields. First she had visited and spoken to the women's groups in Berbice, and visited five schools in Demerara.

– Since then I have visited our Essequibo field with Mr. Mackay. . . . We visited five different churches and addressed the congregations. Mrs. Mackay was with us, too.

I was very much impressed with these little churches. To be sure, the buildings often did not amount to much; one was just a covering made with banana leaves. It was very cool, but I am afraid is not very adequate when it rains. I had the opportunity of giving a message in Hindi at some of the places and I know I was understood by some of the people. Our car broke down when we were within three miles of one of the churches. Mrs. Mackay and I decided to start to walk; shortly Mr. Bragg, the missionary at Essequibo, and Mr. Mackay passed us on bicycles and, by the time we arrived on foot, they were ready to begin the meeting. There were a number of Hindus there and one was very anxious to hear Hindi. He could hardly wait until it was my turn and then when I did start, he wanted to ask me questions. This gave me an opportunity to give a real

Gospel message. . . . Of course, I had to speak in English, too, for those who could not understand Hindi. I am afraid I monopolized most of the time at that service and Mr. Mackay had time only for a brief message. After the service, many of the women and girls walked with us the three miles back to the car, and to another church, where we were to have another service. We were almost an hour late, but all the people were still waiting, so that in spite of car trouble we were able to carry out all our plans and have all the services. I could see there were marvellous opportunities, but there again as in all our work the transportation problem is a difficult one. Mr. Bragg had sold his car and this was the last day he could use it. Now he will have to depend on his bicycle or hired cars, and the latter are very expensive. In the Berbice field they cannot do so very much by bicycle and have to hire cars. I can do quite a little by train in Demerara.

Mr. Elder has taken me over most of the field (Demerara) now, visiting schools and attending services. I can see the opportunities in the school work, but I feel there should be more follow-up work. In most of the schools we had very little time to see very much of what is being done in regard to Bible study, but all the children, mostly Hindus, could sing quite a number of hymns. At the school I went to last Monday I was so surprised to hear the children (all Hindus and Mohammedans) recite 101 questions of the Primary Catechism, and not parrot fashion, but they seemed to understand what they were reciting. The teacher at this school seemed like a very earnest Christian and when I told him what marvellous opportunities he had he told me several of the children wanted to be baptized. . . .

I still have not started my work among the women but I am starting this month. Mr. Elder has gone away for a few days, and I have to take four services for him on Sunday. In the meantime I am doing some visiting in Georgetown; I am going to the hospital this morning to visit one of our members. . . . It has been surprisingly cool since we have been here.

Our Church is Marching On

(From *The Church Record* of the Canadian Presbyterian Mission in British Guiana)

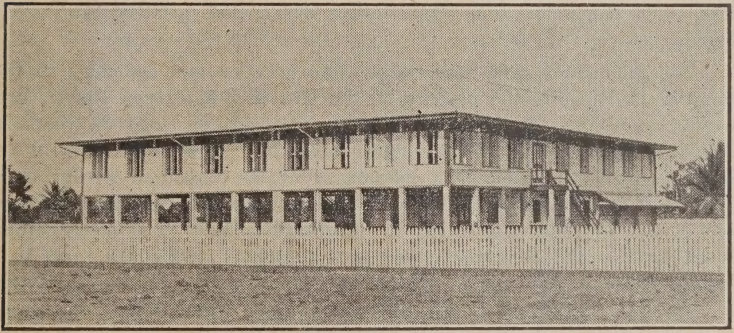
AT the Bethel Theological College there are fourteen students in residence, including two young ladies who are being trained for Deaconess work. Some of the students, after their three years' course, will receive ordination and thus become the first East Indian ministers of our Church in British Guiana. This is something to which we have looked forward for a long time, and we give thanks to God that an East Indian ministry is in sight.

Alongside that progressive step is the encouraging fact that a number of churches are already preparing to ''call'' their first ministers. This means that several congregations have suddenly come to a new understanding of the claims of Christ and of His Church, and have undertaken tasks and responsibilities they never dreamed were possible.

There are now seven churches which have become self-supporting, viz Port Mourant, Albion, New Amsterdam, and Bushlot, in Berbice; Better Hope, Burn's Memorial in Demerara; and Leguan in Essequibo; and undoubtedly these will give a lead to many others.

New churches at Palmyra and Albion have been erected. Ten women's groups have been formed, and it is a foregone conclusion that the awakening of our East Indian women will have a great influence upon the life and work of the Church.

Membership is definitely on the increase, and there are now 29 ordained elders as compared with 21 a year ago. During 1942 there were 68 adult baptisms on confession of faith, and 141 infant baptisms, a total of 209. 52 Christian marriages were also performed.



Albion School—with 1,000 pupils.

These statistics augur well for the future, and we feel that at long last our mission has stepped triumphantly out of its pioneer stage and is well on the way to achieving, in the Name of Christ, great and lasting accomplishments.

Government Appreciation

The Church Record quotes the following from the speech made to the Legislative Council by His Excellency the Governor, Sir Gordon James Lethem, K.C.M.G., on November 18th, 1942: ''The Rev. James Dickson, the Chairman of the Canadian Mission Council, has established and equipped a Handicraft Centre at Albion Canadian Mission School. He has also kindly thrown the Centre open to pupils of Fyrish Congregational School and St. Columba's Church of Scotland School. Government expresses its grateful thanks also to Mr. Dickson for his far-sighted policy.''

Re-opening of Akashwani Church, Essequibo

SUNDAY, December 20th, 1942, was a great day in the history of Akashwani—Mother Church of our Mission in Essequibo. Members and friends from far and near gathered for the re-opening after extensive alterations, improvements and repairs to the interior.

Precisely at 5 p.m. the Rev. Edward Bragg, field missionary, and the Rev. Mr. Macdonald, Methodist minister, met Mrs. E. Vincent Coates, who had arrived to perform the ceremony of unlocking the door. Before doing so, however, the hymn ''We love the place'' was sung and the missionary led in prayer, after which Mrs. Coates addressed the large gathering from the porch steps; then with the words: ''Enter into His gates with thanksgiving and into His courts with praise'', the door was opened and all assembled inside.

In addition to the renovation and repairs, the church has been completely furnished with new pulpit, communion table and chairs, reading desk, and baptismal font (this latter being the gift of Mr. Cecil Ramnarayan).

The communion table and chairs were unveiled and dedicated to the glory of God and to the memory of the late Rev. R. Gibson Fisher, who erected the church 30 years previously. (Mr. Fisher spent 39 years in British Guiana, at first as a Methodist missionary, then from 1906 till his death in December 1933 as a missionary of the Canadian Presbyterian Church.) The unveiling ceremony was performed by Miss Marie Dunn, one of our own most interested and loyal members. The heavy-corded green curtains adjoining the screen were presented by the Rev. and Mrs. Geo. A. Milne.

Mr. John Mitchell, an elder of St. Andrew's, Georgetown, has since presented the church with two beautifully carved collection plates, made of purple-heart.

At the January Communion service, Mr. Cecil Ramnarayan was ordained an elder of Akashwani Church, and two infants and four adults were baptized.

One lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one,
Though the loud world proclaim their enmity—

Of toil unsever'd from tranquillity!
Of labour, that in lasting fruit outgrows
Far noisier schemes, accomplish'd in repose,
Too great for haste, too high for rivalry!
—*Matthew Arnold.*

Off to Camp!

By Mrs. C. L. Wood, Jobat

WHAT fun and excitement there is in getting off to camp! The children look forward all year to the cool season when we can go far out into the jungles, miles from home, and live in tents and work among people too far away to reach in any other way.

As soon as Christmas was over, preparations for camp began. The tents were brought out of storage, and with much laughing and friendly banter, and not without a few tumbles and jolly antics on the part of the children, were spread all over the yard in the sun to air. The kitchen was a centre of excitement and bustle, too. The cook, with all the help he could muster, even recruiting the gardener, was overseeing the packing of dishes and cooking utensils, the cleaning and grinding of corn into meal, of wheat into flour for chapaties, and of cracked wheat for porridge. Tins were being filled with rice, sugar, salt, tea, and spice for curry to last us for the weeks we would be in camp away from supplies.

In the late afternoon three bullock carts, which were to haul our things to camp, pulled into the yard. The oxen were unhitched and tied to a tree, and the cartmen threw hay to them for the night. Over near the fence one of the Bhil cartmen soon had a fire built and his evening meal cooking over three stones. Our usually tidy, well-swept drive and yard looked like a gypsy camp.

The two preachers, Musa and Bhima, who were going to camp with us, brought their things and took charge of the packing of the carts. One cart was filled with the four tents which were to be ''home'' to them and Eliyah the cook, with their families, and to us. Into the other two carts were packed folding cots, table and chairs, canvas bags containing our mattresses and bedding, boxes and tins and baskets of food supplies, a box of medicines, and another box of books, tracts and Gospels for sale and distribution, as well as the wooden cots and bedding and food supplies for all the rest of the party. I don't know how they got everything on, but they did. Underneath the carts hung the lanterns and earthen waterpots, and bottles of oil, so they wouldn't get broken. Buckets and pans and empty kerosene tins for carrying water were stuck on upturned bed legs, and decorated the loads like balls on a Christmas tree. Everything was tied down firmly with ropes and made ready for an early start the next morning. Hay for the oxen on the trip was piled high on the already top-heavy-looking carts.

We were sleeping on the verandah above them and all night we could hear the stamping of the bullocks as they ate their hay, and their snorts and groans as they slept. The drivers took turns guarding the loaded carts, squatting by the fire to keep warm—for the nights were chilly—with their drawn bows and arrows at their feet ready to drive off any possible thief. Ever so often we would hear a cough or someone speaking as they fed the fire and blew the live coals into a flame. We suspected this was for our benefit, so that we might know that they weren't all asleep.

By the first cock's crow they were all astir. Clarence and Jennabeth were awake, too—for all the world as if it were Christmas morning! It was no use trying to sleep, so I wrapped myself in a blanket and watched the men fix the yokes in place over the necks of the underfed oxen, and gather up any stray wisps of hay left around. There was a good deal of talking and laughing and good-natured bantering as each man hopped astride the tongue of his cart, drew his one scanty cotton blanket around him, and gave a yell, at the same time giving each bullock's tail a twist along with a prod in the rib with his bare toes. With a jerk and a lurch out they dashed(?) through the front gates, headed for camp forty miles away.

We let the carts have a couple of days' start, before we left Jobat. Early on the second day the two evangelists and young Clarence, each loaded with bedding and cooking things which could not be spared to go in the cart, got on the bus that runs daily through Jobat and went as far as they could go, then walked the rest of the way to the camp. Eliyah, the cook, and the women and children were to go with us in the afternoon in the Ford (which we have dubbed Samson since the day it carried off the gates of Amkhut on its nose when the brakes failed!) What a time we all had getting into Samson! Eliyah and the three women in the back seat, Mr. Wood (otherwise known as ''Oood Saheb''), Jennabeth and I in front, with seven small children packed into every available corner. Two went to sleep on my lap. Still we had room for two baskets containing eleven hens that were to give everyone eggs in camp. Jennabeth came along hugging Biddy, her pet hen, and found a place under my feet to hide her. Then there were the typewriter, the kodak, and the Petromax lamp, which I kept from breaking by holding it between my knees. We couldn't leave Tippy, the dog, at home (Clarence had taken his pup with him on the bus), so she had to be squeezed in somewhere, how or where I can't remember. The cook arrived at the last minute with a basket of fruit and a pan of ''stew'' all cooked and ready for our evening meal. I didn't dare watch to see how he carried it, for I had visions of gravy all over everyone and Samson's freshly washed seat covers. The last to be loaded in on top of everything else were Peter Pan and Wendy, the two little South American green love birds with scarlet heads, who kept up a continual scolding, partly from fright and perhaps disgust. The safest place we could find for the earthen waterpot with the drinking water was between the Sahib's legs, where the cup on the top of it kept playing a merry tune as we bounced along the road. At last everything was in. Samson stretched his bulging sides, bowed his back under the load, groaned a bit as the last door closed, and slowly pulled out of the yard following the trail of the bullock-cart.

It was nearly night when we reached camp. The four tents were already up and the men grinned a welcome to us as we drove up under the wide-spreading branches of an ancient banyan tree. We got ourselves unfolded and out of the car, and soon the beds were being put up and made for the night. Everyone was working with a smile, for once again we were out in camp. We blessed the thoughtful cook as we sat down to a supper of good hot stew, fruit salad and cake and ate by the flickering light of the kerosene lantern out in front of the tent. Peter Pan and Wendy were swinging in their cage from a nearby limb. Tippy was lying on guard in front of the tent door, while Biddy was trying to find a place to roost on top of the tent.

As night came on and the children were sound asleep in their beds, the people began coming from their homes in the nearby villages to squat around the camp-fire and listen to the singing and the Sweet Old Story being told again in the heart of an Indian jungle. About midnight the last of the listeners slipped away into the night as silently as they had come, going along in single Indian file back to the little farms scattered around the countryside. Weary but happy, we closed our eyes and slept that restful sleep that comes with outdoor camp life.

By daybreak the camp was astir. The men folk were building fires out under the trees, using three stones, which so easily make a Bhil fire-place. The women were soon back from the river with their huge waterpots gracefully balanced on their heads, while the little brown kiddies were all huddled around the fires to keep warm, as there was a nip in the air. As soon as we had all eaten our *''choti Hazri''* (little breakfast) of hot chapaties (these hot whole wheat cakes cooked over the fire have to be eaten to be appreciated!), fruit and tea, we all gathered out in the sun for morning prayers, a regular part of camp life. Everyone at camp takes turns in conducting these prayers, and we all sit on the ground in a circle and read around out of our Hindi Bibles. After prayers the men divide into two parties, of two each, and walk out across the hills to some distant village they have decided to visit that day. The nearby villages are always left for the women to cover. We four women took turns, two going one day and the other two staying to look after the nine children, most of whom were small, and so turn about. From each camp we cover the villages within a radius of six or seven miles. The men always go further afield, often taking water and a lunch and returning in the evening footsore and weary but rejoicing that we have been called to be labourers together with Him.

—From *Stories from the Bhil Field.*

Literature Page

Miss Louise A. Reith

EACH year in the estimates of the Women's Missionary Society and on the back of the World Day of Prayer programme we see certain amounts allocated to ''Christian Literature''. Among the allocations for that purpose in the estimates for 1943 was ''Committee on Christian Literature for Women and Children in Mission Fields''—$300.00, and out of the offerings from the 1942 World Day of Prayer we note that $700.00 was given to the same Committee. Did you ever wonder about the ''Committee on Christian Literature for Women and Children in Mission Fields''?—How it began?—How literature is printed and distributed in the various countries of the world? If you want to know the answers to these questions we suggest that you secure a copy of the booklet entitled **The Talking Leaf,** prepared by Miss Clementina Butler, Chairman of the committee.

Miss Butler tells us how the committee came into being in 1912, each of the Women's Boards of Foreign Missions appointing one member. The account of what has been accomplished in thirty years will provide programme committees with material for one or more Auxiliary meetings. The members of the Auxiliaries will be glad to know how through subsidies from this committee magazines are provided for the women and children of China, India, Burma, Mexico, South America, Japan, Korea, Africa and Egypt. Originally the idea was to publish books, but Miss Butler writes: ''We found it more fruitful to establish magazines, feeling that the message coming to the homes month after month has a better chance for permanent help than a book would furnish, which may be read and reread and then often lost.'' We learn, too, how the work of the committee was extended to provide religious pictures suitable for Christian homes. A poster showing some of the pictures and magazines mentioned is inserted in the booklet.

How these magazines are prepared, printed and circulated and how they help to keep literate those who have learned to read and create a desire to read in those who cannot is a thrilling story, which Miss Butler describes as ''the story of a seed thought which, planted more than a generation ago, now presents to us a great reward, a tree, which through its magic leaves is talking in more than thirty different languages, telling the mothers in the home and the young people and the children the truth of Him who made the tree and who made for them the work they are to do.''

The Talking Leaf shows us what has been done, but, more than that, it makes us realize that ''The world is striding on towards literacy'' and that ''These new literates constitute a major world problem. A hundred million more adults can read to-day than read twenty years ago. . . . We may expect that within fifty years five hundred million new readers will step out of the ranks of illiteracy. Everybody is flooding that unthinkable vast multitude with reading—everybody except the Christian Church.''

The Talking Leaf .... **15c.**

AUXILIARY PAGE

Miss L. K. Pelton

THERE IS A REMEDY

HOW do the meetings of your Auxiliary strike a visitor, who may be a prospective member? Is your programme arranged in a way that will ''make sense'' to her?

We recall visiting Auxiliary meetings where the Study material was presented in such a way as to completely bewilder a stranger. In one Auxiliary they were about half way through the year's study and the woman who was giving the paper on it the day we were present presented her material without one word of introduction and without even the briefest review of what had gone before. Even to a member, if she has not been at all the previous meetings, this can be most confusing and anything but satisfactory.

Magazines running serial stories usually have a ''Story Thus Far'' before each instalment to assist the reader's memory and to interest the one who may be picking up the story at that point. Why do we not exercise the same intelligence and consideration in a presentation of our Study?

Nearly all Studies are prepared so that the material for each meeting will have some bearing on what has gone before and, unless there is a *brief* résumé of the previous subject by each one giving a paper or speaking on the Study, its continuity is lost for many members, and it is apt not to be even intelligible to any one attending the Auxiliary meeting for the first time. We heard of one Auxiliary meeting at which the first instalment of the Study was given without one word of introduction as to what the general theme was, without even a statement that this was the first of their year's Study. The member of that Auxiliary who discussed it with us said—''No wonder so many members do not care for the Studies, if that is the way they are presented, and as for any chance of interesting a visitor in missions it simply couldn't be done in our Auxiliary.''

There shouldn't be anything terrifying about preparing a very brief introduction to your paper or talk on the Study which will recall for the members the main points covered at the last meeting and shed sufficient light on what has gone before to enable a visitor to ''catch up with the regular attendants''. We just need to apply the same imagination and consideration to our Study that we would use if we were sharing a serial story with a friend who had missed the first instalments. We need to *care* a little more about our Auxiliary life, the quality of our programmes and the intelligence of our study if we are going to attract other women to our meetings.

There is a remedy—Do we care enough to apply it?

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

''GOOD morning'', said a friendly voice. ''You won't remember me, but I remember seeing you last year at the Young Women's conference.'' The voice belonged to the pleasant clerk who came up to serve the customer, who was trying to place the blue eyes and the dark hair. ''And before that,'' she went on, ''you met with our group a few years ago in Regina.''

''Oh, of course—in Regina.'' Long practice in matching Young Women's faces with towns and cities and Presbyterials helped to furnish the clue. One suddenly remembered a meeting on a cold October night in a pleasant little suburban home and the vice-president who had to take the chair at the last moment, because the president was ill.

''A long way from home?'' She smiled. ''My husband is working in a munition plant and I got myself a job, too. Do you remember Mrs. Brown? Well, she's also in the city. Young Women's group? Well, no . . . not yet, but we would like to get started again. How do we go about it?''

And here were two young women who somehow or other had been missed out by the Welcome and Welfare Secretary. Just a chance encounter had helped to link them up again. But one wondered how many other Young Women have been caught up in this current movement of population toward centres of war industry and lost to our Society.

Another chance encounter took place in the public library and one discovered that this particular young woman, after spending a year in Ottawa, had recently been moved to a larger city. Originally she had come from a small Ontario town. No, she was not linked up with a Young Women's group, but she was attending a downtown church and had just joined the Young People's Society. Asked if she would care to join the Young Women's group in that church, she replied that for two weeks more she would be on a late shift, but after that she would like to belong to a group again. It was only by accident that the latter gained a new member.

This is a small part of the ominous story which recent figures in the Young Women's Department tell. Decrease in membership since 1941—

over 300! While this may not be due entirely to the war situation, still an alert and wide-awake Welcome and Welfare Secretary can and must do her share to conserve our membership and, where possible, help to prevent such casualties *by forwarding names of removals promptly and by taking immediate action when such names are reported to her.*

On the other hand, among the young women who are moving about the country in war work, there is a tendency, unconscious perhaps, to shelve their interest in and their support of the work of the Church and of our Society for the time being.

Might one point out here that the missionary movement is not a peace-time luxury but is a vital part of the Christian front in the battle to stem the tides of paganism and extreme nationalism and bring in a better day that will be more in accord with God's will and purpose. This is no time to say, ''Let's give up our missionary group for the duration.'' This is the time when the stout heart comes forward and says, ''Now more than ever, let us go forward and make the Church count.'' —*T. Negoro.*

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

''A PENNY for your thoughts, Carol!'' said Gwen, as her friend gazed wistfully out of the window, apparently at nothing at all.

''Oh, how you startled me, Gwen dear! My thoughts? You'd just think me foolish if I told you what I was dreaming about.''

''I'd think nothing of the kind, Carol; and I simply must know what brought that happy, far-away look to your face.''

''Well, my dear, if you really want to know, I was thinking of the wonderful time we had at camp last summer and wishing that it might be possible for all our crowd to go this year.'' Last year Gwen and Carol had been at camp for the first time and so thrilled were they by this experience that they had spent many happy hours discussing all that they had done, and many winter evenings had found them curled up on the rug before the fire-place indulging in that best of all games, ''Do you remember?'' ''If the girls only knew what marvellous times we have, I'm sure they'd want to go, too,'' said Gwen.

''Isn't it fun watching the other girls arrive and wondering just who will turn out to be your special pal?'' asked Carol, as she thought of Donna, the little blonde girl from away up north with whom she had corresponded since coming home from camp.

''Yes, indeed it is. But then everything is fun at camp. From the first moment, when we meet for our 'Salutation to the Dawn' until 'Lights out' the hours are simply packed with interesting, instructive, and entertaining things to do. There isn't *time* to be lonesome, if that were possible in a group where everyone wants to do the same thing. It's almost as good as having all those girls for sisters, isn't it?''

''I believe it is, Gwen. You know, I've always wished that I had a sister to go around with and perhaps that's the reason I was so thrilled when I discovered that Donna and I seemed to enjoy doing the same things. You see, when you decided to go in for 'dramatics', Donna and I took up 'home nursing' and we learned the most useful things. I've quite decided to be a nurse when I'm old enough.'' The girls were referring to the ''interest'' groups, in which they take up such things as handcraft, dramatics, nature lore, campcraft, music, literature and home nursing.

''Well, I haven't definitely decided what I'm going to be when I'm grown up. You know, Carol, I think it will be dreadful to be so old that we can't go to camp any more,'' said Gwen. ''Of course, when we can't be campers we might go as leaders if we were trained, and, come to think of it, I don't know anything I'd rather do. It would be fun to help other girls find the things we have found, wouldn't it?''

''It would be lovely, Gwen, to guide girls through a camp session—to lead them in Bible study, to play games with them, to be with them at camp-fire, doing stunts, singing, telling stories and generally having fun, and, best of all, to be the kind of person to whom girls could bring their problems and be sure of sympathetic advice. I think that would be a fine vocation to choose and in living a life of that kind, Gwen, one could never grow old.'' The girls were silent for a moment as they thought of the years ahead, when other girls would be taking their places at camp, and they would be engaged in carving out careers for themselves.

They were pensive only for a moment, then Gwen jumped up, saying, ''Come along, let's go and tell the girls all we've been talking about. We'll just make them see what they'll be missing if they don't join us this year. Just think, Carol, only two and a half months and we'll be back at camp! Just two and a half months until we take our first glorious plunge into lovely Crystal Lake! Let's hope time passes quickly, for I shall never be able to wait!''

Make me aware of all I see,
The beauty of each stately tree—
The charm of words upon the ear.
The silver raindrops falling near;
Give me a sympathy that fares
Above the stress of wilting cares—
And make me ever quick to smile
And ease my neighbour's burden for a while.
—*Caroline Grant Farrill.*

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

Dear Mission Banders:

As your new secretary I am stepping into this month's *Glad Tidings* to say ''Hello'' to you all and wish you a successful year in your Band. It will be a pleasure, I am sure, to work with you to make our Mission Bands a very strong part of our Society, and I know I can count on you—and you—and you to help me.

In the Annual Reports for 1942 I see that in some places Bands have been discontinued. This is rather disappointing, for we still believe that Jesus wants the little ones to come unto Him, and we still believe that He would have us remember His words, ''Go ye into all the world and preach the gospel to every creature.'' Even if we are only children this command can be fulfilled in us if we first of all give our hearts to Jesus Christ and then let Him work through us, in such a way that, by our prayers and gifts, others may go forth to tell the Glad Tidings.

Will you do your part, boys and girls? I will try to do mine. Let us all resolve to be missionaries this year. Let us *pray* for God's guidance and blessing on our united efforts, *plan* to bring others to our meetings, and *give* cheerfully and willingly of our time and money.

That God may bless each one of you across this great Dominion is the sincere prayer of

Your Mission Band Secretary,

Margaret W. Ferguson.

PROVINCIAL NEWS

ALBERTA

Mrs. A. B. McGorman, Penhold, Press Secretary

The 29th annual meeting of the Alberta Provincial was held in Grace Church, Calgary, with Mrs. R. S. Gibson presiding and over seventy delegates and friends present; each Presbyterial was well represented. (The hospitality of the Calgary ladies was doubly appreciated under present housing conditions.)

The devotional services at all sessions were inspiring and particularly suited to precede the reports of the faithful secretaries. Welcome and Welfare have done a very fine work among the wives of the men in the armed forces—in this work all the churches co-operate. Splendid

Home Helpers, were reported, and suggestions made for getting new ones. One group sent a letter to every woman in the congregation, and there was a splendid response. Miss Jean Baynton, Alberta Girls' Work Secretary, spoke on the vital need of this work, which builds Christian faith to fortify our girls through life. Miss M. McKay, in her report, emphasized the great need for leaders and for girls who might have ability in leadership to attend leaders' camp. Books for the Auxiliary and other age groups were outlined. Mission Bands have decreased, as have all young people's organizations, but the givings have all been increased. Miss Adams illustrated the work with a Mission Band, and six Band members worked on some projects. They then acted ''the Building of a Christian Church in India—in the face of opposition from the priest and land-owners.''

The Young Women led in the devotional service the first evening; Paul before Agrippa was acted, with suitable costumes. A very impressive tableau ''Beneath the Cross'', with special reading and singing, was presented by St. Andrew's girls, followed later by a candle-lighting service by the Senior C.G.I.T. of Grace Church. The deaconesses were introduced and each spoke on camps and the benefits derived from them. This work is very important to counteract the restlessness and other disturbing influences of the present day. The method of getting funds to send girls to camp was discussed.

After the Treasurer's report there was an interesting Financial Survey, which gave the members a clearer understanding of the Society's finances and the expansion work being done. All reports were well discussed by the delegates and the result was a better understanding of the work. The new method of raising Supply money appealed to all because of its greater efficiency.

The Rev. E. F. Molnar, of the Hungarian Church, brought greetings from Presbytery and challenged all to greater service and a fuller life for the Master. The three Alberta deaconesses, Miss M. Booth, Edmonton, Miss R. Walker, Eckville, and Miss H. Macdonald, Calgary Presbyterial, told of their work, their aims, and the need as they each saw it. They all stressed the need of work among the young people and children, for in them lies the hope of the Church. Miss Adams freely answered questions at all sessions and spoke of our work, and of the growing need for expansion and service in our own and other lands. A most impressive Memorial Service was held for Mrs. George Rae, who was for five years President of Calgary Presbyterial. Hers had been a life of service and she was much loved by all who knew her.

Another year has passed and we are well into this year's work of service to others for our Master. May we not falter but walk closer and be more faithful to Him who can bring peace in our lives and to this troubled world.

Calgary Presbyterial has lost a faithful worker in the passing of Mrs. George Rae, Presbyterial President for five years and a W.M.S. member for over forty years. She organized the Young Women's Missionary Society from her Sunday School class years ago and the Young Women looked upon her as the Mother and Counsellor of their Society; through her attendance she kept them in touch with the senior organization. Mrs. Rae had resided in Calgary for thirty-seven years and had been a member of Grace Church since it was started. A staunch friend, a Christian worker with a happy sunny disposition, she will be much missed in our work.

Under the direction of Mrs. M. McGregor, Group 7 in Grace Church studied the development of the French Canadian people. Mrs. T. M. Walker gave a report of the work of the Rev. J. A. Smith among French Canadians in Montreal. The Young Women's Missionary Society meeting was a special devotional meeting, with prayers offered for the Armed Forces and the work of the Women's Missionary Society.

Edmonton Presbyterial—The annual Presbyterial meeting was held late in February, with delegates present from outside points. A resolution was passed endorsing the stand taken by the Ministerial Association in opposing the opening of city theatres for Sunday entertainment. The secretaries' reports were encouraging, showing continued activity and interest in every department. Main topics of discussion were the ''W.M.S. family complete in every congregation'', the ''Membership Committee'', and ''Suggested Auxiliary programmes''. Magazines had been distributed to various isolated towns in Alberta. Presbyterian girls in the Armed Forces coming to Edmonton from other places were welcomed and, in case of need, given assistance by the Society, under the direction of Miss M. Booth. Mrs. C. Chambers was honoured for faithful service.

At the March meeting of the Presbyterial Executive Mrs. J. Blott, who was leaving to live in Toronto, was presented with a handbag as a farewell gift.

Red Deer Presbyterial—Carstairs reports keen interest in *Canadians All.* Mrs. Wishart gave a paper on Chinese in Canada and a discussion followed. Splendid work has been done by the Welcome and Welfare Secretary. A membership committee was appointed and they have one new member.

BRITISH COLUMBIA

MRS. W. BARLOW, 242 W. 15TH ST., NORTH VANCOUVER, PRESS SECRETARY

THE 29th annual meeting of the British Columbia Provincial Society was held in Fairview Church, Vancouver, on March 16th, 17th and 18th. Mrs. W. G. Gourlie presided at all sessions. Members of Kamloops-Okanagan Presbyterial conducted the devotions on Wednesday morning. In a very fine address the president urged all members to increase their efforts in service during the coming year. All four Presbyterials had made an effort to carry on faithfully in 1942 and increased their contributions considerably. From them all come expressions of appreciation for the visits of our returned missionaries with their inspiring messages. An increasing interest in the World Day of Prayer is noted. One new Auxiliary was reported.

Creston, in Kootenay Presbyterial, had celebrated their 25th anniversary of W.M.S. work with a birthday party, Mrs. J. W. Dow reviewing the history of the Auxiliary during these years. To mark the 50th anniversary of Chinese work in Victoria an illuminated address was presented to the Chinese Church. The departmental reports were very encouraging and the discussions very helpful. Some excellent work is being done among the Young Women's and Girls' groups, and there is reason to be thankful for the reports on the Mission Bands. The total amount received from the four Presbyterials for the General Fund was $5,454.99, with $258.86 for supplies, making a grand total of $5,713.85, which was an increase of $549.00. All Presbyterials were up in their givings.

Miss C. Diffin, deaconess, spoke on ''A Day in the Life of a Deaconess'' and Mrs. Angus MacKay, of Jhansi, India, on work on that field, stressing the need for concentrated work among the people and the good received from prayer—one day a week was set aside for special prayer, which went on continuously from daylight till dark. Mr. Dick Woo's address on ''Why I became a Christian'' was another highlight of the gathering, encouraging and inspiring. Mr. Angus MacKay showed moving pictures of Jhansi and gave an interesting account of the work done in that field. Thursday's speaker was Miss Mabel W. Blackley, General Secretary of the Y.W.C.A., who gave a very instructive talk on ''How to Help the Women and Girls in His Majesty's Services''. Miss Isabel Scott told of her deaconess work in Victoria. Mrs. W. J. Murdoch, Presbyterial President, installed the officers, and the impressive closing words by Mrs. W. H. MacInnes brought a very successful meeting to a close. New officers elected: Recording Secretary, Mrs. R. Pollock; Student Secretary, Mrs. E. G. Mader; Supply Secretary, Mrs. A. J. Middleton.

MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT.,
PRESS SECRETARY

WINNIPEG Presbyterial—There was much rejoicing when it was learned that Miss Pelton had consented to make a stop-over to speak at the Winnipeg Young Women's Thank-offering rally, which was held at Elmwood, with the Edith Magee Young Women's Auxiliary as hostesses. Miss Molly Main, President, conducted the meeting and sang, by request, ''We gather together to ask the Lord's Blessing'' (Tune—Dutch Hymn of Thanksgiving). In her address, Miss Pelton said, ''As Christian women we are called to continue to support the missionary work of our Church, while assuming extra responsibilities for Red Cross and other war work.'' The girls were inspired by her challenging address. At the close of the meeting a happy time was spent renewing friendships made at camp with Miss Pelton.

ONTARIO

MRS. J. R. HILL, 250 COOPER ST., OTTAWA, PRESS SECRETARY

FROM information gleaned throughout the Province the work as a whole has had a real uplift since the beginning of the year, especially among Junior groups, and Organizations Secretaries are feeling encouraged.

Brockville Presbyterial has issued a most attractive poster, signed by Mrs. W. Fitzsimons, Presbyterial President, and Mrs. James Riddell, Convener of Camp Committee, calling attention to the new camp at Iroquois Point on the St. Lawrence, under the auspices of Brockville Presbyterial. The programme includes a Boys' Camp, a Girls' Camp, and one for Young People, under careful supervision. The Ladies' Aid of Cardinal has made a generous donation of dishes and this has helped greatly.

A Young Women's Auxiliary, the Agnes Glassford, has been organized in Winchester, with a membership of thirty-three. Morrisburg Auxiliary entertained the Young Women, the C.G.I.T. groups, and the Mission Band at their February meeting, when slides on our work were shown by Mrs. James Brodie. The Mission Band in Kemptville is encouraged by the presence of an Auxiliary member at every meeting, the visitor contributing to the interest, telling a story or providing some other treat for the children. A practical help is the awarding of Junior certificates and other prizes for faithful attendance and help.

Chatham. Constructive activity was evident among Auxiliaries in this Presbyterial. Knox Auxiliary met at the home of Mrs. W. E. Stauth, and an enlightening paper on ''The Ukrainians'' was read by Mrs. Helen Cockburn. The Alexander Bartlett Auxiliary of St. Andrew's, Windsor, honoured Mrs. Neil Campbell and Mrs. Harry C. Tait. Mrs. Eldon Wales was hostess at the fifth anniversary dinner of the Ellen Douglas Young Women's Auxiliary, Windsor, and Mrs. George Macdonald, who organized the group, was the guest of honour; Mrs. William Whittaker reviewed the work of the Auxiliary, which began with seven members and now has seventeen. St. Andrew's Auxiliary, Thamesville, met at the home of Mrs. G. A. Dickson; Mrs. G. S. Baulch presided and the roll call was answered with a text containing the word ''Forward''. In her address, Mrs. C. A. Watts stressed the Power of Faith, the Power of God's Word, and the Power of Prayer. Mrs. W. Merriman and Mrs. F. Parker also took part. The Rev. E. H. Johnson, Secretary of Missionary Education, gave an illustrated lecture on China at an open meeting of Mount Zion Auxiliary, Ridgetown. There was a generous offering for Chinese relief.

Huron. Careful preparation, a quiz on historical and geographical facts concerning China, and a thoughtful stage-setting served as a gratifying background when Mrs. Wardlaw Taylor gave an instructive address on the Chinese in Canada at the meeting of Knox Auxiliary, Goderich. Questions were answered by Mrs. Robert Bisset and Miss Eva Somerville. Mrs. James Bisset and Mrs. Richard Stewart demonstrated the Chinese method of eating with chop-sticks and there was a display of Chinese curios. Mrs. Taylor described the 46,000 Chinese in Canada as quiet, generous, efficient, loyal and kind. Last year, she said, each of our Chinese Churches and Auxiliaries exceeded its allocation.

Kingston. The Presbyterial met in St. Andrew's Church, Belleville. The devotional period was in charge of Mrs. M. Gilmore and Miss Edna Jones, Picton, and Miss Scott. The President, Mrs. G. Darling, read greetings from the Provincial Board. The historian, Mrs. James Fargey, called attention to the celebration of Camden East Auxiliary's 10th anniversary, West Huntingdon's 40th, Picton's 58th, and Gananoque's 65th. Miss Louise Reith, Toronto, presented a recommendation from the Council, urging all Presbyterials to increase their membership to the utmost. Miss A. L. Fowler, Kingston, paid tribute to Mrs. Percy Ranson, the untiring Corresponding Secretary for twelve years, who is now living in Toronto. Mrs. Wm. Shaw, Ivanhoe, was elected to succeed Mrs. Ranson. Rev. W. H. V. Walker, Stirling, Moderator of Presbytery, installed the officers.

Ottawa. The World Day of Prayer was observed by all Auxiliaries of the Presbyterial—services were held in six centres in Ottawa. The Canadian Girls in Training in Ottawa had special services in the Assembly Halls of the city collegiates and in Nepean High School, Westboro. The presence of several Girls' Work Secretaries in Ottawa added interest to the services and addresses were given by Miss Margaret Webster, Mrs. Betty Ross Stehelin, Miss Muriel Jacobson, and Miss Wilma Thomas. During her short stay in the city, Miss Margaret Webster addressed the main Sunday School and the primary classes of Knox Church, delighting all with her interesting and timely stories. A ''Family Complete'' supper was served to more than 100 people in St. Giles Church. Mrs. F. R. Dunning presided, and members of the Mission Band, Canadian Girls in Training, and Young Women's Auxiliary took part in a colourful programme arranged by Mrs. F. Finlayson.

Peterborough. The 61st anniversary of the beginning of missionary effort in St. Paul's Church, Peterborough, was fittingly observed at the March meeting of the Auxiliary. Mrs. E. H. Howson presided and Mrs. F. Carley gave a comprehensive history of the Auxiliary and its work from the beginning up to the present time. No refreshments were served, not even the festive birthday cake! Rev. Dr. Smart closed the meeting. Members plan to carry out this anniversary idea throughout 1943, each meeting to commemorate it in some way.

Toronto. At the Easter Thank-offering meeting of the Beaches Auxiliary, Toronto, two Junior Life Memberships were presented, the gift of the Kirk Session, and the Kirk Session assured the Auxiliary that these would be continued.

QUEBEC

MISS MARY GREIG, 2168 PARIS ST., MONTREAL, PRESS SECRETARY

THAT Miss Lily Macarthur was to be sent from Val d'Or, Quebec, to Brantford, Ontario, was announced at the March meeting of the Provincial Board. Miss Macarthur will give part-time service in Knox Church and also work among workers in war industries in Brantford. The latter is part of the co-operative work that has been organized by the Anglican, Baptist, United, and Presbyterian Churches in war-time industrial centres. The Board expressed regret that it was found necessary to remove Miss Macarthur from Val d'Or, where she is greatly loved and respected and where she has been doing a tremendous amount of work for our Society in advancing Christ's Kingdom. Miss Macarthur is well-known in Montreal, where for many years she was deaconess in a church where her great Christian sympathy and understanding are still remembered and revered, then Port Worker. The residents of Val d'Or will miss Miss Macarthur.

Quebec Presbyterial—The 29th annual meeting of the Presbyterial was held at the home of Mrs. Hugh Rose, St. George. The President, Miss Maud Cathcart, had charge of the meeting. Reports were interesting. Most of the Auxiliaries met their allocations and some exceeded them. Several Auxiliaries have increased in membership. Miss Frieda Matthews had attended sectional meetings and some of the Auxiliary meetings during her fall itinerary. Letters were read showing how supplies are appreciated on Indian Reserves. Problems of this Presbyterial were discussed and some good suggestions were given. The meetings in May will be held at Milan. Miss Cathcart had charge of the closing period.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

MOOSE JAW Presbyterial—The twenty-ninth annual meeting of the Presbyterial was held in Knox Church, Weyburn, on February 18 and 19, Mrs. H. A. Staveley presiding. At the opening meeting Thursday evening Rev. D. St. C. Campbell welcomed the delegates and friends and brought greetings from the Presbytery. Reports of various departments were encouraging. At the close of the afternoon session, a short memorial service was held in memory of the late Mrs. George Ross of Moose Jaw, who was for many years an Honorary President. In an address on ''The Missionary Enterprise and World Issues of Our Day'', Miss Pelton showed that missionary work is related to the very problems that will have to be settled when the war is over.

Regina Presbyterial—A ''get-together'' of all the units of the ''Women's Missionary Society Family'' proved an interesting and enjoyable feature of the opening session of the Presbyterial meeting on Monday evening, February 22nd, with the theme, ''Youth's call to Action''. Mrs. J. B. Shaw presided. From the Baby member, the Mission Band, up to the eldest one, the Senior Auxiliary, the work and studies of the ''Family'' were on review.

The opening worship service was conducted by the Edna Bell Auxiliary of First Church, and the Laura Pelton Auxiliary, also of First Church, took part in a brief planned discussion on the power of the missionary effort in the world. A musical number, a Mission story, and a chorus in Chinese were contributed by the members of First and Eastview Mission Bands. Mrs. Janzen, Leader of the First Church Band, gave a short, interesting report on their newly organized Band. The Northside, First and Eastview C.G.I.T. groups sang in massed chorus two numbers, the C.G.I.T. hymn and ''Follow the Gleam,'' following which each president spoke briefly of their hopes for the future with increased membership and activities. A poem, ''Youth of the World, Arise'', was recited by one of the Northside girls at the beginning of the programme.

During the evening Mrs. R. Nygaard presented the yearly report of the Girls' Organizations and Mrs. G. W. Stewart that of the Young Women's. After a solo by Miss Ramsay Miss Helen Horne, President of the Evening Auxiliary of First Church, gave a concise word picture of the Family Complete in a congregation. Miss Laura Pelton's address was listened to with keen interest by everyone present. She showed in a very forceful manner how we are assisting the war effort much more by keeping up our Church activities than by neglecting them. During the serving of light refreshments an interesting contest using the names and location of W.M.S. missionaries was conducted. The Rev. Norman D. Kennedy closed the meeting with prayer.

The theme of the Tuesday meeting was ''Pray, Work and Live for the World-wide Church''. In the opening service Miss Brigham of Stoughton gave a talk on ''Prayer''; at the close of the morning session, Mrs. J. A. Colhoun spoke on ''Work'', and at the afternoon session Miss M. Ramsay on ''Live''. Very interesting and helpful discussions took place following the reports from the various Secretaries. Miss Pelton said both Provincials and Presbyterials should seriously face the problem of membership, and suggested that every Auxiliary have a Membership Committee. The Regina Auxiliaries were hostesses at the luncheon, when greetings were brought by the Rev. Norman D. Kennedy, Moderator of Presbytery.

At the afternoon session Miss Pelton spoke on ''The World-wide Church'', referring particularly to the Churches in Europe, where so many have been almost crushed and pushed under ground, but are nevertheless alive. Many of these Churches are quietly building up funds and personnel so that, as soon as there is opportunity, they will again be able to carry on their missionary work. For us there is no lack of work now, she said, and there will be tremendous opportunities when the war is over. Mrs. J. A. Sinclair, Provincial President, installed the newly elected officers. After a few words of encouragement from the President, Mrs. J. B. Shaw, the meeting closed with the repeating of the Mizpah Benediction.

Treasurer's Statement

March 31st, 1943

RECEIPTS:

Dr. Gushue-Taylor, Bonnyville, Alta.	$ 4.50
Pension rates received from missionaries	417.11
Miss Marjory Wilson, Collingwood, ''Children's Work, Bhil Field, India''	5.00
Mrs. John Hubbell, Fairmount, Sask.	1.00
PROVINCIAL GIVINGS:	
Quebec	675.00
Alberta	316.87
Ontario	4,500.00
	$5,919.48

DISBURSEMENTS:

Hospitals:	
Canora	$ 230.00
Rocky Mountain House	229.00
Weirdale	58.85
Chinese in Canada	1,046.41
Indian Schools:	
Birtle	294.16
Birtle, Government Grant	1,100.72
Cecilia Jeffrey	389.16
Cecilia Jeffrey, Government Grant	1,826.41
Mistawasis	45.00
Saskatoon Residence	75.00
Supplies	43.20
Supplies, Provincial Supply Fund	110.04
India:	
Bhil Field	2,862.75
Jhansi Field	4,189.75
British Guiana	30.00
Publications	667.53
Deaconesses	1,863.94
Organization	562.03
Deputation	16.70
Christian Literature	100.00
French Work	80.83
Life Membership	16.01
Missionary and Deaconess Training School	400.00
Candidates	7.51
Lantern Slides	90.00
War Services	371.48
Administration	570.37
Exchange	7.20
	$17,203.05

RESERVE FUNDS

RECEIPTS:

Legacy Fund—	
Estate of Mrs. McLean, Victoria, through British Columbia Provincial W.M.S.	$ 200.00
Estate of Anna Fuller, through St. Andrew's Auxiliary, Windsor, ''French Church $150.00, Chinese Work, Toronto $150.00, Work in West $200.00.''	500.00

Estate of Isabel S. G. Everett, through St. Andrew's Auxiliary, Ottawa, "Rocky Mountain House Hospital and Weirdale Hospital"	500.00
Payment on Toronto House	25.00
Interest	7.50
Special Fund—	
Payment on Prince Albert Residence	33.25
Pension Fund—	
Mrs. Jessie Auld	500.00
Interest	63.75
Overseas Fund—	
Interest	75.00
Refund from Chinese Student	20.00
	$1,924.50

(Mrs. Daniel) Helen M. Strachan,
Treasurer.

New Organizations

Alberta

Calgary Presbyterial — Senior Canadian Girls in Training group, Knox Church, Calgary (Leader, Mrs. Olsen).

Ontario

Brockville Presbyterial — Young Women's Auxiliary, Winchester, (Pres., Mrs. A. G. Suffel; Treas., Mrs. E. W. Workman; Sec'y., Mrs. Gordon Rice).

Orangeville Presbyterial—Sunbeam Mission Band, Erskine Church, Dundalk (Leader, Mrs. R. D. Fraser, Box 126, Dundalk).

Temiskaming Presbyterial — Auxiliary, Timmins (Pres., Mrs. D. Darling; Sec.-Treas., Mrs. Fred Somers); Young Women's Associate Society, Timmins (Pres., Miss Kathleen Mackay; Acting Sec.-Treas., Mrs. J. F. McRae).

Toronto Presbyterial — Martin Mission Band, St. Paul's Church, Toronto (Leader, Miss Catherine A. McNabb, 97 Barton Ave.); Young Women's Auxiliary, Wychwood Church, Toronto, (Miss Agnes Paterson, 22 Wychwood Ave.); Mission Band, Wychwood Church, Toronto (Leader, Mrs. W. M. Fergus, 145 Livingstone Ave.).

Quebec

Montreal Presbyterial—Young Women's Auxiliary, First Presbyterian Church, Montreal (Pres., Miss Margaret McCrudden; Treas., Miss Beatrice Lennox, 3656 Hutchison St.; Sec'y., Miss Gloria Sloan, 3563 Ste. Famille St.).

Many branches have increased the circulation of *The Glad Tidings* in their congregations, and a number of Presbyterials have already more subscribers than last year. Credit for this encouraging advance is largely due to the *Glad Tidings* Secretaries. ''Let us still increase our efforts until *The Glad Tidings* finds a welcome in every Presbyterian home in the province.'' (Closing sentence of a Provincial Secretary's report.)

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Vol. XIX JUNE 1943 No. 6

THE GLAD TIDINGS

Needs of Candidates Department

Three Indian Schools

Among Chinese in Canada

Our Hospital Work

Christian Literature

In India and China

Training School Closing

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XIX TORONTO, JUNE 1943 No. 6

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Grateful for Miss Gibbs' Services in Chengtu

IN a letter to Mrs. Ferrier, Mr. E. Bruce Copland, Executive Secretary of the Provisional Council of the Church of Christ in China, writes (Chengtu, March 5):

''May I take this opportunity of expressing again our thanks to your Society, not only for making available the services of Miss Gibbs, but also for your generous gifts to our work in Yunnan. I would like to quote for you a few sentences from the address of the Chairman, Mr. W. B. Djang, at the recent annual meeting of the C.C.C., held on February 10th—

> '' 'First of all, the Mission Boards have overwhelmed us with their genuine good wishes and their unusually generous support. . . . Equally encouraging was the attitude of the various co-operating Missions in China, with their ready response and sacrificial gifts in support of our work. The Canadian Presbyterian Mission, represented

by Miss Helena Gibbs, who came and helped in the office at a time when such service was sorely needed, deserves special mention.'

''Although you already know that we regretted the necessity of Miss Gibbs coming to Chengtu, we none the less greatly appreciated her services here while she was able to help in the office.''

MISS EVELYN LAMB, who has been on leave of absence from the Cecilia Jeffrey School, Kenora, was married in Calgary to Mr. Thomas E. Elsworthy. Mr. Elsworthy was home on leave after three years' service overseas with the R.C.A.F. Mrs. Elsworthy will be returning to the Cecilia Jeffrey School in September.

CONGRATULATIONS to Mr. and Mrs. D. S. Pitts of the Cecilia Jeffrey School on the arrival of a son, Bryan Douglas, born on March 21st.

Conference on Missionary Education

THE third Inter-church Conference on Missionary Education will be held at Albert College, Belleville, June 21st to 25th. The principal speakers will be the Rev. A. L. Warnshuis, D.D., a former missionary in China, who retired in 1942 from the position of Secretary, in New York, of the International Missionary Council, and Dr. W. E. Wiser and Mrs. Wiser of India, missionaries of the Presbyterian Church, U.S.A.

Membership Pins

WORD has been received from the firm that makes the membership pins that, owing to shortage of help in the factory, it cannot promise to have orders filled by any definite date. The recent man-power regulations, drafting non-essential workers to war-work, make it impossible to secure replacements, and orders for essential war material being produced in the factory are on a priority basis and must be given preference over all regular work.

Members are notified, therefore, that there can be no more ''rush'' orders for pins, and that there may be a considerable delay in filling orders. Orders sent in will be filled as soon as possible, but the firm suggests that it would be well to allow at least eight to ten weeks for delivery, in the case of any new orders. The pins that were to be ready about the middle of May cannot be completed until June.

Glad Tidings Secretaries are reminded that with our July-August issue the reduced subscription rate comes into effect for the rest of the year: twenty-five cents, if the magazine is mailed separately; twenty cents, if several are sent in a parcel to one address. This reduced rate does not entitle a subscriber to the back numbers (January to June); but anyone paying the full subscription at any time of the year will receive all numbers for the year. We would suggest that advantage be taken of the half-yearly rate to introduce the *Glad Tidings* to the many women in our congregations who are not already taking it.

An Appreciation

AFTER serving on the Council Executive for nearly sixteen years, Mrs. W. A. J. Martin has resigned from its membership. Living on the outskirts of the city made it increasingly difficult for her to attend morning meetings in town. Her resignation was accepted by the Council Executive with deep regret, but also with understanding.

In 1927 Mrs. Martin was elected to the Board and was forthwith given oversight of the Society's work among the Koreans in Japan. Two years later she was asked to take over the larger work in North Formosa. In the years ahead many and difficult problems had to be met in this field.

Those who followed Mrs. Martin's work during these trying years know how well and ably it was done. Her habit of straightforward thinking and doing, her unhurried judgment, added to a sincerity of purpose, made for peace and goodwill while peace and goodwill were possible.

To the missionaries under her care, whether on the field or on furlough, Mrs. Martin was ever the good friend. Now that these young women are absorbed into other work at home or abroad, their former Secretary can retire, perhaps not happily, but at least with a measure of content, knowing that she gave to the Society of her best, knowing too that under the guiding hand of God, she did much toward bringing her Board to a wise and well-ordered withdrawal of its missionaries from North Formosa.

To Mrs. Martin, who over the years was held by this vital work, remains the privilege of being held by it still.

—(Mrs. D. Inglis) Evelyn Grant.

O great the need by that far Lake,
When Jesus blessed the simple fare;
And great His power divine to make
The food suffice, and have to spare;
And great the lesson that He taught
To gather up, and lose not aught.

Sing a song of hope and cheer,
Welcoming another year.
Reck not of the frost and snow—
Life and beauty sleep below.

Lest famine creep within our door
And great become our nation's need,
Pray God to grant our daily store—
And to our ways give earnest heed:
Waste not the food He sends to bless,
But "eat" our "bread with carefulness."

What though days of hardship fall,
God will keep us safe through all;
We are His, and He is here—
Sing thy song, and cast out fear!

—Life and Work

The Needs of the Candidates Department

''IT has been in times of stress akin to the one in which we live that God has used faithful souls to begin great forward steps in His world-wide Kingdom.'' This quotation from Professor K. S. Latourette seems a fitting one with which to begin a brief presentation of needs in the Candidates Department, where the grave responsibility rests for finding those missionary candidates who are going to make it possible for the Women's Missionary Society to have its share in those ''great forward steps''.

There are so many ''calls'' to which the youth of our country is responding to-day and among these should be the call of the Church and its missionary cause. Wide vistas of opportunity for new work and expansion of present work open up before us and the formulating and carrying out of plans depends upon our finding young women of the right type to be prepared by special training for these important tasks.

Because of war-time demands, changes occur with increasing frequency on the staffs of our hospitals and Indian Residential Schools (in Canada). At the moment we need graduate nurses and will be requiring teachers qualified to teach in Public School for the early autumn. The requests for deaconesses exceed the available supply and we know that our returned overseas missionaries who are so willingly strengthening our staff in national work still have their hearts set on ''foreign'' service when the way opens, as it surely will. Because our Society is keeping pace with the times we shall hope to share further in such new types of work as the nursery school enterprise. We believe that this is not merely a war-time project but has come to stay and for this we shall need those who are specially trained for children's work.

For India we need missionary nurses and teachers, preferably those who are University graduates. For China we require evangelists, nurses trained in public health work, and teachers. We shall need to be even more careful in the selection and preparation of candidates than we have been. The missionary of to-morrow, like the missionary of to-day and yesterday, must have the deep spiritual urge and Christian character without which no one can be a true missionary, combined with normal health, physical strength, and steady nerves; but more than ever she will require to be specially trained to meet the varying demands of the post-war period.

Surely there are girls and young women within our Church to whom such service will make a tremendous appeal. There is available from the Ewart Fund and from the Women's Missionary Society some financial assistance for candidates accepted for training for either national or overseas work who otherwise could not afford to enter our Missionary and Deaconess Training School. The Candidates Secretary cannot reach these young people without the help of the members of the Women's

Missionary Society and we should be preparing them *now*. We fully realize the magnitude of what we are asking, but it has been young women who were outstanding in Christian character and the desire to ''serve'' who have come to us in the past and this is our need; the standards cannot be too high. *(Mrs. A. R.) Muriel L. McMurrich.*

Glad to Return to Kunming

– Miss Gibbs writes to Mrs. Ferrier from Chengtu (March 7th):

SINCE I last wrote you I have had some very good news. Just a week ago I received a letter from Mr. Jasper in Kunming saying that the Consul had at last given permission for me to return. The office here had news to the same effect and all were unanimous about my returning as soon as possible. I expect to leave this coming Thursday with some C.I.M. people who are returning, too. They left the same time as I did and they have just received permission to return. We will be travelling by truck and I expect it will take two weeks at least. I feel that God has been leading and opening up the way ever since word came about returning because it is not easy these days to travel just when you want to. Transportation is available but there is often a long wait and much red tape. And then to have travelling companions, too, is a great help on such a long trip. Everything has worked out beautifully. Maybe you have heard of the Friends' Ambulance Unit, and you have because of Dr. McClure, who, by the way, was at the place where I am living for lunch last Sunday. He, as you know, is in charge of the F.A.U. He had some wonderful stories to tell about his experience on the Yunnan front. They were all very encouraging, too. We expect to travel with the F.A.U. trucks on this trip. This will be much better than flying because of my baggage. I don't want to be separated from it, if possible. Returning to Kunming seems to be almost like going home. I shall be so happy to get back again. I hear they are very busy, and waiting for new workers to come out. The Jaspers are due to go home on furlough this summer but say they will wait till some one comes to relieve them. English missionaries are getting home quite easily, but it is almost impossible for American and Canadian women to leave the East.

How beautiful the world is when it breathes
The news of summer!—when the bonzy sheathes
Still hang about the beech-leaf, and the oaks
Are wearing still their dainty tasselled cloaks,
While on the hillside every hawthorn pale
Has taken now her balmy bridal veil,
And, down below, the drowsy murmuring stream
Lulls the warm noonday in an endless dream.
—*Sir Henry Newbolt.*

The Training School Closing

THE Missionary and Deaconess Training School was honoured in having the Moderator present to give the address at the closing exercises, held in Knox College chapel on Thursday evening April 15th. In the absence of the Rev. Joseph Wasson, Chairman of the Board, the Rev. E. Foreman was in the chair, and the Rev. E. A. Thomson conducted the devotional service.

For the help so freely given by members of the Training School Board, Mrs. Ralston expressed warm appreciation—Mr. Wasson had been very much missed during the latter part of the term. The School was greatly indebted, too, to the staff of Knox College, particularly to Dr. Bryden, and to the ministers and sessions of the churches where the students had done their practical work. She appealed to all present to make known the need for more young women to train for the service of the Church. Two were about to go out as deaconesses—Miss Matthew to New St. James Church, London, and Miss Read, appointed by the Women's Missionary Society, to work in Hamilton under the Co-operating Committee for Christian Service in Camp and War Production communities.

Miss Dolly G. Matthew
Mrs. G. D. Ralston B.A.
Principal
Miss Athalie H. M. Read
PRESBYTERIAN
MISSIONARY AND DEACONESS
TRAINING SCHOOL
GRADUATING CLASS 1942-1943

The Rev. W. T. McCree, Secretary of the Training School Board, was in charge of the presentation of certificates and awards. All the students received leadership training certificates from Miss Margaret Webster, Girls' Work Secretary. To the students in the three classes, too, Dr. W. A. Cameron presented prizes for general proficiency. The Rev. S. Johnson gave certificates to Miss Zena Cavana of Prince Albert, Miss Muriel Judd of Toronto, Miss Almeda Hincks of Flesherton, Ontario, and Miss Catherine MacFarlane of Westville, Nova Scotia, who had completed the first year's work, and, in absentia, to Miss Orra Hunt of Neville, Saskatchewan, and Miss Jean Shaw of Moose Jaw, of the second year; Mrs. E. G. B. Foote accepted the certificates for the two latter. Miss Louise Reith presented diplomas to the two members of the graduating class—Miss Athalie H. M. Read of Brockville, and Miss Dolly G. Matthew of Summerside, Prince Edward Island. In presenting the Elizabeth Burns scholarships to Miss Read, Miss Matthew, and Miss MacFarlane, Mrs. McMurrich emphasized the urgent need of more young women of the right type to prepare for the service of the Church. The Alumnæ Association scholarship was presented by Miss Pauline Esler to Miss Matthew.

Dr. MacLeod's Address

I SHALL attempt to discuss two things, both related to the work of this school: first, the astounding difference Christ has made in the lives of young women; and, second, the obligations resting upon young women. Strange to say, very little is said in the Gospels regarding Christ's relation to young people—we have no record of eighteen years of His own life as a young man. Among His disciples there were no young men. When He began His ministry, however, He taught principles, indicated attitudes and gave forth a spirit that created a new world and life for young women.

Now what was the difference He made for young women? In the Greek world they had no secure place in the home. They could be sold as slaves or as ordinary chattel. At birth girls were not welcomed. A letter written in A.D. 1 was found in a rubbish heap in Oxyrhyncus, Egypt; it was from a soldier to his wife in Alexandria (she was expecting an addition to her family) and contained these words, ''if a son, take good care of him; if a daughter, cast *it* out.'' Most amazing of all, when Plato wrote *The Republic* he advised that very thing. Aristotle, too, concurred in this attitude to women. One of the most noted trials in Greece resulted when Demosthenes entered legal action against a fellow citizen to whom the orator's father willed his daughter, Demosthenes' sister; in her new home she was kept in slavery and in concubinage. Similar conditions prevailed in the Roman Empire. In the modern world the year 1798 is noted because Schleiermacher, one of the greatest philosophers, educationists, and preachers, established a young women's Bible class in which he taught the truths of the Bible, methods of teaching these truths, and ways of helping young women. Before his day, young women were largely confined to three things; first, *Kinder*—to prepare for motherhood; second, *Küche*—to serve in the kitchen; third, the *Kirche*—where their chief employment was to keep the church clean, mend the vestments of the priests, and preserve the holy vessels. Many of us remember when it was regarded as almost impious for a young woman to take part in any public Christian service.

In the second place, there are the obligations resting upon young women. Blessings create responsibilities. When young women dedicate their lives to the service of God they show their gratitude to Him for what His words and life and spirit mean to them. In your social work when you go into the homes of the troubled and the poor, forget not that you are doing what Jesus did. In that work you will find the happiest and the most rewarding hours of your life. When you are old, this one or that one, especially among the young women you have helped, will tell you how you blessed her life.

Further, when you go to the foreign field you are just passing on to those who possess them not the blessings you and I enjoy in our knowledge of Jesus. But why do so many go? The answer is because there is in them the mind that was in Christ our Lord. He saw not merely the local but the universal, the far-off. The world was and is His parish. His own words were, ''Go ye into all the world and preach the Gospel to every creature.'' Foreign missionary work is a moving out from Jerusalem into the uttermost parts of the earth. It was a bold thing for Jesus to present the Gospel to those outside His own religious faith. His words were a protest against narrowness and exclusiveness. The Greeks and the Romans despised barbarians; Jews regarded Gentiles as outsiders—they ''had no communication with the Samaritans''. Even Christ's disciples, when they saw Him talking to the Samaritan woman, were amazed. In His sight all adventitious trappings vanished. Have you noticed that the women who were blessed by Him were mostly not of His own race? The Syrophenician woman and the Samaritan woman were strangers to Him. The woman that was a sinner, who forced her way into the house of Simon the leper and broke the alabaster box of ointment, aroused anger in the hearts of the disciples, but He said to them: ''Why trouble her?—wheresoever this gospel shall be preached in the whole world, this also that she hath done shall be spoken of for a memorial of her.''

Once one sees Jesus and comes to know something of His life the missionary spirit prevails. Service to Him occupies the vision. The candle-light almost vanishes in the noon-day splendour of the sun. Browning writes:

> ''That one Face, far from vanish, rather grows,
> Or decomposes but to recompose,
> Become my universe that feels and knows.''

IN *The Christian News-Letter* of March 24th Dr. Oldham quotes the following article, by the Chinese Bishop of Western Szechwan in China, with an extract from another, ''as a reminder that throughout the world, even in the midst of war, the quiet processes of creative communication between person and person, by which the Christian leaven spreads, are going on all the time'':

''I was called to preach a series of twelve sermons on the subject of 'The Power of Eternity and this Life' in St. John's Church, Pi Fang Kai, Chengtu, last winter. When I was preaching my first sermon on Sunday morning, I saw a military leader walking into the church with some of his under-officers. They all sat down in one of the pews, and listened very attentively. After the service, they were invited to have a cup of tea and we were introduced to each other. I was told that the military leader was General Chang Tsi Chung. We had a chat together, and were attracted to each other at once. General Chang was very eager to learn the truth, and asked me whether I could give him a few hours a week for some weeks, apart from his attending our Sunday morning services. I told him that if he could come to my 'country hut', which is fifteen *li* away in the country, I would be glad to study the Bible with him. He came on every Wednesday morning for six weeks without missing once. We studied the general outline of the whole Bible and also a few special books. General Chang was deeply touched. He told me that he would invite me to bear witness for Christ in Chungking this spring.

''Very soon I received a letter from General Chang, asking me very earnestly to go to Chungking. I stayed in Chungking about a month. I was in General Chang's house all the time. He gave me a great welcome on my arrival. A big tea-party was arranged in his house. Marshall Feng (the Christian General) and a large number of important people in the Central Government came. It was a very happy time together. From this gathering a Bible reading fellowship was started. We met each night for an hour. We had more than forty before the fellowship was closed.

''But the best piece of personal work that one was called to do was the three times daily with the General and Lady Chang. In the morning, we studied the Bible and prayed together from seven to eight. In the noon, we had about half an hour together, reading and meditating. In the evening, we had about an hour. In the afternoon, General Chang and I went out to have a walk. It was a fine chance to discuss the subject together. From all these contacts I found that General Chang was gentle, thoughtful, humble and sincere. He had studied Christianity about ten years already, and knows a great deal of the truth.

''An account of this kind will never do justice to the reality. Such a lot of inspiration and deep feelings are stirred up in the depth of your being. Or you have had some great thoughts passing from one to another. Some friend asks you to write an account about it. All you can do is to say that you have had an hour of prayer or of reading with a certain man.''

In the Indian Schools

VERY encouraging reports were received from our three Indian Schools, at Kenora, Ontario, Birtle, Manitoba, and Mistawasis, Saskatchewan, the two former residential schools and the latter an improved day school. Those in charge of the schools have the advice and co-operation of the Department of Indian Affairs and the Indian Agents.

Mistawasis

At Mistawasis the missionary, the Rev. W. W. Moore, is also the teacher of the school on the Reserve. Our Women's Missionary Society pays for the fuel and provides a hot noon meal for the children, as well as supplies of clothing and Christmas gifts. Last year the Society agreed to pay for a loom and an instructor was engaged to teach the Indian women to weave. It is hoped that this new venture will be of great value to them. For much of the handwork the Indians were accustomed to do materials are now difficult to get. Parcels of beads being sent by some of the British Columbia women would be gladly received on the Reserve, as there are none for sale in the stores. The last term in 1942 was a very busy one, Mr. Moore said, but they were glad to be able to give the children their Christmas treat as usual, even if they could not get candy. ''At the mission'', he wrote, ''we entertained the elders and the managers of the church as we did last year. Twenty-two sat down for Christmas dinner, and I need hardly say that they all enjoyed it. It was a pleasure, indeed, to have our oldest elder, Thomas Muchahoo, present on this occasion. . . . He made a touching address to the younger elders and managers. I do not think there has been anyone in my experience with the Indians, unless it was the wonderful old chief who passed on a few years ago, who so much appreciated what the Presbyterian Church has done for the Indians as does old Thomas. Perhaps it may be partially due to his memory of the leaving behind of heathendom, and then the first contacts with the earlier Presbyterian missionaries. He often mentions Mr. Nisbet, and, indeed, my own father. This year again he was full of grateful thanks to the Women's Missionary Society for their continued thoughtfulness. It is thus that we feel encouraged when we realize just how much the work and the many sacrifices from so many parts of Canada are indeed bearing fruit. Sometimes we feel discouraged with the younger men, but in times of crisis they, too, have played their part, and we may be too near the picture to see it in true perspective.'' The older children from the Reserve attend the Birtle school, and their parents are pleased with the results of their work under Mr. Webb. At the school on the Reserve 19 children were enrolled last year; 561 meals were served to them. All the young men of military age, who are fit, have enlisted. Parcels were sent to almost all of them. Gladys Dreaver joined the Women's Division of the Royal Canadian Air Force and is now in Newfoundland and another young woman is in the Canadian Women's Army Corps. Last year the mission contributed $50 to the Church budget, and $15 was given to the Women's Missionary Society; money was also raised to finish the inside of the church.

Dr. Cameron's visit to the Reserve was very much appreciated. His coming, Mr. Moore said, seemed to help and inspire the people and encourage them to make a greater effort to get their church finished. Such contacts mean much to the missionary, too. The Mission house is 12 miles from the post-office, so that, during the past winter especially, with the severe cold and the badly drifted roads, there was little contact with the outside world.

Birtle

Mr. and Mrs. Roy Webb, who as principal and matron have been in charge at Birtle since last August, have been very successful in their work and have won the love and respect of all there. After six months Mr. Webb wrote of the absorbing interest of the work among the Indians, adding, ''Considering that the children live under such different conditions on the Reserves, they make marked progress, noticeable even after a half-year with them.'' The school inspector was pleased with the work being done by the two teachers, Miss Kenny and Mr. Sterling, both new to the staff last year. Miss Harriet Rodger, also appointed last summer, had a very busy year as girls' matron and teacher of arts and crafts. Miss Proctor of Birtle, who teaches music in the school, has had good results. When some of her pupils took part with the white children in a musical programme in the town they were commended for their ability and good behaviour. In October a large group of the children contributed a ''Navy Number'' at a concert. At the carol service held by the Women's Missionary Society Auxiliary in December the Indian girls formed the larger part of the choir. A new course in sewing was begun last year in connection with the Extension Service of the Manitoba Department of Education and two directors had visited the group.

Seven of the eight Sunday School classes are taught by staff members. Miss Kenny and Mrs. Webb are in charge of the Mission Band of 35 girls and Miss Rodger is superintendent of the C.G.I.T., with Miss Stewart, Miss Gadd, and Mrs. Dickinson assisting with the four groups. Morning and evening prayers, Sunday School and church services are held regularly.

The health of the children was good on the whole, Mr. Webb reported. When the T. B. Clinic was held in September, in only two cases was extra rest recommended. The Home Nursing classes conducted by Miss Stewart were very successful, three girls getting 100 per cent. in the examination.

For the first time in years the farm showed a good profit last year—weather conditions had at last been favourable. Mr. Webb hopes that more vegetables will be grown, and the Department of Indian Affairs asks that the children be encouraged to take an interest in gardening, in the hope that they may grow vegetables on the Reserves, in order to provide a more balanced diet.

Cecilia Jeffrey School

At the Cecilia Jeffrey School at Kenora, Mr. and Mrs. Douglas S. Pitts are continuing their good work. At the beginning of this year 141 children were enrolled, 74 girls and 67 boys. Miss Evelyn Lamb was granted a year's leave of absence to complete her course at the University of British Columbia. Mr. A. E. Candy joined the staff as teacher of the senior classes, Mr. Rusaw taught the intermediate classes, and Mrs. Douglas the junior ones. Mr. Highfield is in charge of the musical training of the pupils. The band played several times in Kenora and has also played over the Kenora broadcasting system.

Four classes receive instruction in woodwork and handcrafts. The Department of Indian Affairs provided tools to the value of $100. Last year 190 articles were made by the pupils, and some were sold to tourists and visitors. Most of the money received was distributed among those who made the articles. In the Manual Training section of the Brandon Fair the Cecilia Jeffrey boys won 8 of 12 possible prizes, and at Kenora they were even more successful. Physical training last fall included Swedish, Finnish, and English folk dancing for the girls and tumbling for the boys; later the boys, too, were being taught folk dancing.

Miss Janet Carruthers, the capable and beloved nurse, has had a busy year, the record showing 55 children x-rayed, 69 cases of flu, several cases of tonsillitis, scabies, eczema, &c; 14 First-Aid classes held, 7 hygiene classes, and 5 Vitamin and Nutritional classes—the latter in support of a campaign carried on by Dr. Moore of Ottawa to get the Indians to use more vegetables. The nurse also visited the Shoal Lake Reserve and attended cases at the Indian House in Kenora.

Besides the weekly repairing of the children's clothes, many articles have been made under the direction of Mrs. Pitts and Mrs. Highfield: 74 blue denim jumper dresses, 74 red blouses, 155 coverall aprons, 55 bib aprons, print dresses, slips, nightgowns, pyjamas, &c, 70 bedspreads, 125 sheets. During the year 35 extra bundles of clothing were given to the Indians on the Reserve, and 48 Christmas bundles to visiting families.

Softball, football and basketball teams were organized, and a rink was flooded in the winter. There were six hockey teams. To the Indian boys hockey is the best of all sports, and Mr. Pitts finds that there is a marked improvement both in work and conduct when there is organized hockey. The senior boys have a small library of books and magazines as well as some indoor games, which they enjoy on winter evenings; the room is open for them at all times. The older girls, too, have the use of a room where they may read, talk, knit, and play games under the supervision of a member of the staff. One evening a week the tuck shop is open for the pupils to buy candies—there the wage tickets earned in spare time are equivalent to cash. Thus guidance can be given the children in the spending of their money.

A good deal of painting and decorating was done, under Mr. Highfield's supervision—in the rooms in the basement, the staff dining-room, four staff bedrooms, the office and senior classroom on the first floor, a girls' dormitory, and two staff bedrooms on the second floor, and on the third floor two staff bedrooms, a small dormitory, and two landings. Mr. Highfield spent about 380 hours in supervision, and the boys did over 1,500 hours' work.

The harvest was exceptionally good last year; 800 bushels of oats were threshed; and they had 90 tons of hay, 11 tons of potatoes, 10 tons of turnips, 7 tons of carrots, 3 tons of beets, and many other vegetables.

At the graduation ceremonies in June and at Christmas special Communion Services were conducted by a minister from Winnipeg. Each school day opens with Scripture reading and prayer and chapel services are held three evenings a week, with Sunday School and two services on Sunday. The children raised over $70.00 towards the support of a leper boy in India, and for war charities. Several of the graduates are serving in the Forces.

''Only one who has visited the Indian Schools knows how much good work is being done,'' Miss Lang says; ''Dr. Cameron visited both Birtle and Cecilia Jeffrey and was much impressed with the value of the training being given under the Women's Missionary Society.''

Among the Chinese in Canada

''THE year 1942 was a time of great anxiety and sorrow for our Chinese people. After the fall of Hong Kong many of their families were refugees, undergoing terrible hardships. But the Christian Chinese are facing this ordeal with patience, and with confidence in a happier future for their country and people.''

In Victoria

Important in the history of our Chinese work in Canada was the celebration in May 1942 of the 50th anniversary of the founding of the mission in Victoria. To celebrate the occasion the congregation enlarged their church hall, painted the church inside and out, improved the heating system, and made other much needed repairs. Miss Gertrude Scott and

Miss Grace Lee carry on the work among the women and children, the former having returned to the work when Miss Heighton left at the end of November to train as a nurse. Thirty-two children were enrolled last year in the afternoon kindergarten class held for those who could come alone. Miss Heighton gave music lessons to eight pupils, and she and Miss Lee made 60 visits. The Willing Helpers Mission Band, with 41 members, studied *Tales From Overseas,* and the Shining Light Girls' Guild, an affiliated group, used *Tales from Free China* and items in *The Glad Tidings* for their mission study. The Young Women's Auxiliary, with 9 young married women as members, made Bible study an important part of their monthly meetings. In the Women's Auxiliary many of the members gave addresses on Bible subjects at their meetings; this group has a visiting committee, which last year made 99 visits. Miss Lee had two groups for war work; the older women made 50 articles of clothing for bombed-out families in Britain. For Chinese Medical Aid $95.70 was raised and $55.00 for Chinese War Relief. The Sunday School, which had 82 on the roll in 1942, lost some of its faithful teachers—Alice Gee went to the Civil Service in Ottawa and Joan Louie to McGill University, while Mr. Sutherland, who had taught a class of boys for 16 years, had to give up. Mrs. Leung joined the staff. In the Chinese School, conducted by the Rev. Mr. Leung and Miss Lee, 56 were enrolled. As some of the pupils come from non-Christian homes these classes, in which Bible instruction is given and hymns are learned, afford a splendid opportunity for Christian teaching; they supply many recruits for the Sunday School.

In Vancouver

In the Vancouver mission the Sunday School teachers, at the suggestion of the Superintendent, Mr. Dick Woo, have been meeting daily to pray that the indifference of the people may be overcome. The kindergarten teachers, too, meet daily. Last year, for the first time, the Chinese women of the three missions had their own World Day of Prayer service; they met in the Anglican chapel and Miss Susan Yeung gave the address, and Miss Bennett was organist. At the Christmas gathering for the Sunday School a beautiful pageant was presented, and the choral speaking and singing was much enjoyed; Mr. C. P. Yui of the Consular Staff gave a fine address. In the Mission Band, led by Miss Yeung and Miss Bennett, by song, Scripture, and ''felt talks'', as well as handwork, the children are taught about God. (Felt talks have been used most effectively in this mission, and last year other churches used them ten times.) The Boys of the Burning Bush, a group of younger boys under Andrew Bong, meet every Saturday evening. The Girls' Auxiliary had Miss Simpson and Miss Anderson speak to them last year; they have Bible and Mission study at their meetings, and they knitted many articles of clothing for refugees in England. Their leader, Miss Elsie Potter, also trains the children in choral speaking. The Young Women, under Miss Myrtle Sellers, found their studies on ''The Founders of our Church'' so interesting and instructive that they were taking one a month with the Young People's Society. The latter group, whose members usually conduct their weekly meetings themselves, felt privileged in having the Rev. Allan Reoch address them, and they joined with the Girls' Auxiliary to hear Miss Anderson. Under the leadership of the president, Miss Susan Yeung, the Auxiliary had a good year; they gave $71.20 to the Society, more than double their allocation, and $100 to their own church. Miss Yeandle, who took a special refresher course at the General Hospital, conducted First-Aid classes, to which women came from the other churches. Many Chinese, too, attend the A.R.P. meetings in the schools. Many new contacts are made through this work. As Miss Yeandle, Miss Yeung, and Miss Bennett visit the homes a good deal of informal teaching is done, friendships are formed, confidence is established, and opportunities to help are found.

In Toronto

For the first nine months of 1942 there was no minister in the mission in Toronto, but in October the Rev. K. H. Yeung came from Vancouver to take charge of the work. At the Sunday School, held in Cooke's Church, the attendance has been good; there are 55 pupils, and 16 names on the Cradle Roll; $25 was given to the Budget. The help given by the five teachers who, with Miss McTavish and Miss Yeung, carry on this work is very much appreciated. Mrs. Ma continues to have her Women's Bible class at the Y.M.C.I. on Sunday afternoons. The Kindergarten has been well attended; some of the children have made remarkable progress, and all learn many valuable lessons by working and playing together. One mother asked who paid for the milk given the children, and offered to help; others were willing to help, too. Last year the Mission Band had 36 meetings; they used the story book recommended and learned the books of the Bible; they gave $8.55 to the Society. The Young People's Society did not meet regularly during the latter part of last year—two boys were in the army, and others were busy studying and working; but earlier they raised $113.30 at a concert, giving half for Chinese War Relief and half to the British War Victims' Fund; they took part in services at Bonar Church and Evangel Hall and entertained the Bonar Young People's Society at the Chinese Institute. The Young Women's Auxiliary increased their givings, sending $19 for the General Fund, and gave supplies valued at $11; at one meeting Mrs. Royall told them of her work in China and at another Miss Simpson spoke on India. The Women's Auxiliary meets every week. Of the $750 raised at the bazaar in November they gave $600 to Chinese Relief, $30 to our Society, and $30 to the Y.M.C.I.; from their regular offerings they sent $12 to Miss Helena Gibbs, at present in China, but for a time a worker at the Toronto Mission. For the Vacation School last July 27 enrolled; the time was given to Bible study, story-telling, singing, memory and handwork; a picnic at Centre Island for the children, mothers and friends made a happy closing. Because of war, the usual larger picnics were cancelled, but at Christmas they had their annual supper and tree as usual, the women of Cooke's Church preparing supper for 125 people and the Supply Department providing the gifts. Besides the regular Sunday services of the mission and the prayer-meeting, open-air services are held during the summer. Last year three children and one adult were baptized. $25 was given to the Budget. At a gathering for the Cradle Roll mothers there was a short devotional service, and Miss Price, the public health nurse, spoke to them; then all became better acquainted over a cup of tea. Our Chinese people in Toronto are scattered over the city, and Miss McTavish and Miss Yeung make many calls; they also visit the sick in the hospitals, and any newcomers. Miss Yeung has been helping her father, too, in his visiting of the people. Mrs. Adams continues her work among the white women, visiting them, having small groups come with the children to her home, and writing to those who move away. For their Christmas party the Supply Department provides gifts.

In Ottawa

To Miss Katharine Reid for her faithful work among the Chinese people in Ottawa the Society is deeply indebted. The past year was a very busy, interesting one, with several weddings. (Our readers will remember the account of the marriage in Knox Church, Ottawa, of the Rev. Paul Chan of Montreal and Miss Lucy Sim.) Miss Reid visits the women regularly, and a communion service is held as often as possible. The Rev. Gordon Taylor has helped when he could.

In Montreal

The work in Montreal has been very encouraging since the Chinese people have had their own building. Since Miss Dickson retired, Miss Burdick, formerly of Formosa, has had charge of the work among women and children, with Mrs. G. P. Louie as her capable assistant. Church services conducted by the minister, the Rev. Paul Chan, are fairly well attended; the offerings are good and the people interested. In the Sunday School Mr. Chan is assisted by eight teachers; while the attendance varies, the members of two classes of teen-age girls are always present. In the Sunday School Association essay contest, a prize and two certificates went to girls of our Chinese Sunday School. Women's meetings are held regularly and in December a Women's Missionary Society Auxiliary was organized. There are 36 families represented in the congregation, and in the latter part of last year Miss Burdick and Mrs. Louie made 76 calls. The Young People's Society meets every week, and a group of Seniors every second week. The Chinese young people are taking their part in the life of the country; many are in Government service; Miss Ruth Toye, a former Kindergarten pupil, who was the first Chinese to be appointed to the Montreal teaching staff, is a teacher in the Junior Department of Montreal High School for girls; the former organist at the mission is training at the Royal Victoria Hospital and her brother is studying medicine. The Mission Band, we are told, is small but enthusiastic; it contributed $3.45 to the Society. The little ones attend the kindergarten, until they go on to public school. The Women's Guild of Knox Crescent Church provides milk and biscuits for the children. All the groups took part in the Christmas concert, for which Montreal Presbyterial provided the gifts and refreshments. Ormstown Sunday School also sent gifts, and the Maisonneuve Sunday School gave one of their missionary offerings for equipment—this was used for Communion linen and material to cover the Chinese hymn books, which are very hard to get. Miss Avis Thomson, whose father was the first Canadian missionary among the Chinese in Montreal, visited them last year very soon after her return from China on the *Gripsholm.* The Rev. E. A. Thomson, Secretary of the Board of Sabbath Schools and Young People's Societies, spoke to them, and the Rev. D. A. Smith visited them several times.

The Society gives a yearly grant to provide Christian literature for Chinese people in Saskatchewan, and Miss Helen Horne, of Regina, generously undertakes to distribute it.

Hospitals

THE **Rocky Mountain House Hospital** had a very successful year in 1942, Miss Hermanson felt, in spite of the fact that there was only one doctor in the town. That probably accounted for the slight decrease in the number of patients admitted, 12 fewer than the year before, but there were 20 more out-patients. Altogether last year Miss Hermanson reported 571 admissions, 60 out-patients, 133 operations, 84 obstetrical, 130 x-rays, 9 deaths.

Last June Miss Gertrude Rollo, a graduate of the Missionary and Deaconess Training School and of the Vancouver General Hospital, joined the nursing staff. In July Miss Marion and Miss Gwyneth Foulkes left to return to their home in New Brunswick, and relief nurses were engaged until Miss Plummer came in September. Mrs. Miller had, as usual, a busy time. Anticipating the present shortage of canned goods, they canned a good deal more fruit and vegetables than usual.

The Hospital Aid continues its good work for the hospital. The wheel-chair and the electric sewing machine they bought last year have both been much appreciated and well used, Miss Hermanson says. They also paid for gifts for the patients at Christmas. Much appreciated, too, was a gift of $10 from the Girl Guides of Medicine Hat; it was used to buy a high-chair and two spreads for the Children's ward.

Owing to increased prices, especially of surgical and medical supplies, expenditures were high, yet the Superintendent was able to return $400 to the General Treasurer.

Literature containing the Gospel message is distributed among the patients, Miss Hermanson reports, and they are encouraged to take some of it home with them.

The work of the **Hugh Waddell Memorial Hospital** at Canora, Saskatchewan, has been increasing steadily. As four municipalities are on contract and a fifth pays hospital charges in many cases, there has been an increase in the number of patients; indeed, it has often been difficult to find room for them. There are 45 beds for adults, 5 cribs and 10 bassinets. The average daily rate last year was 46.1, six more than the year before. Sometimes it has gone over 60, when the maternity ward was full, as well as the usual medical and surgical beds. There were 2,011 admissions in 1942, 157 more than in 1941; 253 major and 481 minor operations were performed; there were 41 deaths. The average length of the patient's stay in the hospital was 8.16 days. At the end of July the Isolation building was opened, and an iron lung was transferred there, but fortunately it did not need to be used, as the patient made a fairly rapid recovery; as two nurses and two ward aids had mumps later, the building was in use until late in October. The hospital records show that of the patients admitted last year 1,297 were born in Canada, 331 in the British Isles or other parts of the Empire; 365 in European countries, 24 in Asia, and 35 in the United States. There are 7 doctors on the staff and 10 graduate nurses, besides the Superintendent; in addition, there are 12 ward helpers, two in the office, and 14 other workers. There have been several changes in the nursing staff, and it has not always been easy to get new nurses.

In the hospital, as in homes and institutions everywhere, rationing has meant extra work, but they have received most courteous consideration from the War-time Prices and Trade Board, Miss Weir said, whenever they have had to ask their help. There, as in Rocky Mountain House, reduced supplies made it advisable to can all the small fruits they could; 865 quarts were canned, as much as they had storage space for.

In order to increase the accommodation in the hospital, some alterations were made. Some extra space could be used as a clothes-room, so that the former clothes room was made into a minor operating or treatment room; this is frequently needed if accident cases or out-patients are brought in when the operating-room is in use. The former maternity service room on the second floor was made into an isolation ward.

At the **Weirdale Nursing Home** Miss Lyons carried on the work with two helpers, engaging another nurse when necessary. It is a small institution, with 5 beds for adults, 2 cots, and 5 bassinets. Last year 69 in-patients were reported and a number of out-patients received treatment, but work was interrupted when Miss Lyons became ill in the early fall. In October she asked to be released from her duties at the Nursing Home in order to take some special hospital work, and accepted a position in the Guelph General Hospital. As it was not possible to secure a Superintendent for Weirdale at once, the Nursing Home had to be closed to patients, Miss Pearl McNabb and her mother being left in charge. All were glad when, after six months, Miss Lyons returned in April to take up the work at the Nursing Home once more.

Miss Lyons' service has not been confined to the Nursing Home. From the first she has taken an active interest in the life of the community, especially in work among the women and young people. While she was away, Miss McNabb carried on work among the children and young people. The Sunday School is growing, and with the greater interest, she writes, the givings are increasing, so that this year they had money enough on hand to pay for all the supplies that were needed. During the winter months, when there were no church services, the Young People met in the homes every Sunday evening for Bible study and a song service. Even 60-below-zero weather did not keep the children and young people from these services. In giving leadership in this work, Miss Lyons and Miss McNabb have been helping to draw together the people of the community, old and new Canadians. In some homes where the parents do not know very much English yet, they can give some help. At one home the father asked Miss McNabb if she would come and help them ''to know more about what the Bible says''. As she was leaving, he asked if she would come the next Sunday and sing—''We always sit up till 11 o'clock singing ourselves,'' he said.

The Saskatoon Residence

IN the fall term of 1942 the Saskatoon Residence was well filled; during the last three months there were 35 guests, most of them students attending the University, High School, Technical School, or Business College.

During the past year the Residence was painted and decorated; and with some new furnishings—Venetian blinds downstairs and new rugs and bedspreads in the bedrooms—it is very attractive. The stoker installed in September was greatly appreciated during the unusually severe winter. A member of the staff and two of the guests enlisted for service last year. On July 1st Miss Duthie had left to take a position in Winnipeg. It was a difficult year for many of the students, who felt they should offer their services to the country.

The residence is a centre for many of the activities of missionary groups in Saskatoon. The Dr. James Robertson Auxiliary and the Mary Sherrick Young Women's group of St. Andrew's Church hold their meetings in the common room. The Presbytery of Saskatoon, too, met at the Residence on several occasions.

In writing to the Secretary regarding the work, the Superintendent, Mrs. C. P. Young, says: ''In our daily devotional period and in the Sunday School class we have tried to point out the only way to peace and happiness. We pray that as the girls go out into a world at war they may go prepared to carry aloft the banner of the Cross, and so bring happiness to themselves and others. We like to think that many will look back with joy and thankfulness to the days spent here and that they may consecrate their lives to His service and the service of their fellowmen. Only thus will the purpose of the Residence be fulfilled.''

Through the Library Department

''LIFE has been made brighter and more interesting for thousands,'' wrote one enthusiastic Library Secretary—because Auxiliary members all over the country had taken time and thought to select some of their books and magazines and pass them on, that others, too, might derive pleasure and profit from reading them.

From the six Provincials come reports of books and magazines sent to military camps and barracks, or wherever help could be given in meeting the demands of the men and women in the services. ''Two Presbyterials sent libraries to corvettes, while another supplied a women's military centre, and still another arranged for over 200 magazines, papers and books to be given to the sailors on boats passing through an inland port during the shipping season.'' Parcels and cartons have been sent through the Red Cross, the Navy League, the I.O.D.E., the Salvation Army, and magazine depots, or sent by freight direct. In some places girls' groups and Mission Bands helped the Auxiliaries to collect the books.

To people living far from libraries and book shops went hundreds of new and used magazines and children's papers. The Birtle and Cecilia Jeffrey Indian Schools received the books asked for, as did the Yorkville Home for Girls. Good reading was sent to lumber camps and to sailors' institutes. Many hospitals, sanatoria, homes for the aged, hostels, recreation rooms, and children's homes were provided with suitable reading matter. One province remembered such institutions as the Protestant Home of Industry and Refuge, the Boys' Farm, and the women's jail. In answer to a request from British Guiana for books for catechists in training, books are being collected at the Presbyterian College, Montreal, ''until such time as shipping space is available''.

It is interesting to hear of some of the other things Auxiliaries have done. One sent books, magazines, Christmas cards and Sunday School papers to the missionaries on two Indian Reserves. Another distributed some magazines at the Presbyterial meeting and mailed others to the student missionaries. In another case good reading matter was distributed in the district. In one place members lent books to start a small library for their Auxiliary, books being exchanged at each meeting; the same Auxiliary made scrap-books of poems and items of interest about the Society and the Church, and sent them to their Home Helpers. A large city Auxiliary divided its members into groups, each group to be responsible for a definite area—one sent literature to an outlying district;

one was responsible for Sunday School papers, religious magazines, cards &c. needed by a minister serving a large district; a third sent copies of the *Presbyterian Record* and the *Glad Tidings* to Home Helpers in the country; a fourth gave hospitals magazines and papers; while members of two other groups contributed books for a library at an army barracks and circulated 425 copies of *The Upper Room.*

It would seem as if the Library Secretaries had taken as their motto: ''Whatsoever thy hand findeth to do, do it with thy might.''

In answer to requests, the following have been sent out within the past year through the Literature Department: 32 Bibles, 36 Gospels, 47 copies of the Book of Praise (5 with music), and various booklets.

How the Brandon Women Began

IN a letter to Mrs. Inkster Mrs. G. J. Griffith, Welcome and Welfare Secretary in Brandon, tells what the women of the churches there are doing in Welcome and Welfare work for the wives of the men in the Forces.

''I thought I would visit the service men's wives but found that one church could do nothing alone. So I called up the different Protestant churches in town and invited the Welcome and Welfare Secretaries to my home and we discussed how we could visit these young girls. We appointed a committee to get lists from the different Manning depots and army depots. Then we divided the names as equally as we possibly could, according to the different districts, and gave each Welcome and Welfare Secretary a list to visit. I had twenty-eight names on my list, and of the twenty-eight I visited only five were Presbyterians. We decided to entertain the girls once a month in the different churches. We entertained them in our church first—it was really quite a success. We had about seventy-five girls and about twenty-five babies, six months to four years of age. I wish you could have seen those little tots enjoy themselves. They are shut up in one room at home, and they did have such a grand time running around our large auditorium. We enjoyed it as much as they did. To get the girls to mix, we gave them two lines of a nursery rhyme and they had to find the lines that matched theirs. It was lots of fun and the girls got to know one another better for doing it. We also had another contest and had singing and a few solos. Then we had lunch for them—I think our missionary social committee worked wonders in the lunch. There again the children did enjoy themselves. The United Church is entertaining them this month. This is not a large place; we have no factories or munitions, so have only the girls who are wives of men taking training here. I don't think we have four hundred altogether. By visiting these girls we have been able to help them in more ways than one, sending someone, for instance, to take the older children to Sunday School.

Prayer

OUR Father in Heaven, as we come into Thy presence now we would thank Thee for all Thy goodness to us—for home and loved ones, for friends and fellowship with those who serve and honour Thee, for health and happiness, yea, even for sorrow if it draw us closer to Thee, for work to do and strength to perform it, for Thy mercy which is beyond our understanding, for Thy immeasurable love, for our hope in Christ and for the comfort of Thy Spirit at all times. Forgive us, that receiving so much, we return so little in service.

Grant that our eyes may be opened to see the needs of Thy people in our own and in other lands, and that we may be given the grace, the will and the ability to help meet those needs. Wilt Thou guide us by Thy grace and help us to follow the way Thou wouldst have us take.

Bless and preserve our King and Queen and all the royal family. Guide all those in authority so that they may be used of Thee to advance Thy purposes. Be very near to our soldiers, sailors and airmen. As they go out to fight against evil, may they go forth in Thy name. We would ask that they should be kept from harm.

Bless Thy Church throughout the world. Keep her ever faithful to her high calling. We ask, too, Thy blessing on our missionaries, pastors and all who work for the advancement of Thy Kingdom. Be with the sick and the lonely. May those who suffer bereavement ever find in Thee a comforter and friend.

We pray that Thy Gospel message of love and sacrifice may soon be brought to all peoples, that Thy Spirit may dwell in the hearts of Thy people everywhere so that peace may come to this troubled world and that Thy will may be done on earth as it is in Heaven.

These thanksgivings and petitions we bring to Thee in the name of Jesus Christ our Saviour. Amen.

Give me wide walls to build my house of Life—
The North shall be of Love against the winds of fate;
The South of Tolerance, that I may outreach hate;
The East of Faith, that rises clear and new each day;
The West of Hope, that e'en dies a glorious way;
The threshold 'neath my feet shall be Humility;
The roof—the very sky itself—Infinity.
Give me wide walls to build my House of Life.

—*The Missionary Chronicle.*

The Call to Prayer

THE following report of the Schools of Prayer in Toronto and the historical sketch were given at the annual meeting of the Call to Prayer committee held on April 30th in Toronto. (The ''Women's Prayer for Peace'' is the Daily Prayer that since January 1940 has been printed in *The Glad Tidings.*)

—As a direct outcome of the activity of the Call to Prayer Committee, a group of women felt they needed to know more about prayer and its practice. After due consideration and consultation, we have tried to meet this need by means of Schools of Prayer in various parts of the city. These Schools are inter-denominational in character, and are intended to deepen and enrich the lives of our women.

While this movement has not been as far-reaching as the Call to Prayer, it is growing, and has extended into various parts of Canada and the United States. Of necessity we have had to be content to go forward slowly in order to build a strong foundation at the centre. Now, those turning to us for help and guidance in the conduct of such schools in other cities can be given the result of our experience.

May I express our appreciation of the splendid co-operation we have received both from the leaders and key-women throughout Toronto.

Seventy-six Schools have been held since the fall of 1941. Eight districts have been organized and twenty-five women are giving of their time and spiritual experience in leading these Schools.

However, there is much more to be done. Don't you think we women have a great responsibility resting upon us in regard to our neighbours? If we are to pass on to them and the younger generation the vital things of reality, we must be on fire ourselves with that light caught from the Eternal God. This was the import of the Queen's message the other day. How can we keep ourselves fit for such a task unless we are ready and willing for sacrifice seven days a week? How much time do we give to quiet communing with Him Who is the source of all our activity? We must let our light shine brightly and steadily. We can only do this if we kindle it afresh by times of quiet coming apart to learn from the Light that alone can lighten the heart.

In His light we shall see light and catch a vision of the whole world as it lies in His plan and purpose. Do let us consider again and again the importance and value of our place in God's great scheme. Am I fit to be a reflector of the Light of God?

We do realize, don't we, that the ultimate victory of good over evil will be achieved, not on the field of battle, but in the soul of men; that spiritual forces must be set in operation and the whole social structure impregnated with spiritual influence, before there can be any hope of a changed social order? We are convinced that this new order must first be brought about as a transformation in the hearts of men before it can become a reality in the affairs of the world. Because we have been challenged by a vision of a new society—the Kingdom of God upon earth—and our personal responsibility and faithfulness, we feel justified in endeavouring to establish a National Prayer Front in Canada.

Historical Sketch

We can realize now the truth of a newspaper comment, made in January 1940, that what we call the ''Women's Prayer for Peace'' is a prayer that has come out of great tribulation—a prayer designed for a generation of women who have outgrown the selfishness of praying just for victory or supremacy for their own nation, a generation of women who have learned that ''security is indivisible''.

For it originated, as some of you will remember, in October 1936, in a ''League of Prayer'' and a call to pledged prayer for peace which went over the wireless from St. Michael's Church, Chester Square, London, England, where many still remembered the horrors of the last war and were beginning to realize that a more wide-spread conflagration might lie ahead. This ''League of Prayer'' had before long a membership of 600,000 and their prayer card was translated into twenty-six languages.

With the crisis of September 1938, after consultation between the Reverend W. H. Elliott of St. Michael's, the Reverend Pat McCormick of St. Martin's-in-the-fields, the Reverend S. M. Beery of the Congregational Union and the Reverend M. E. Aubry of the Baptist Union, instant action was decided upon. An enlarged organization, ''The League of Prayer and Service'', came into being and there was a great service of dedication on Armistice night around the Unknown Warrior's tomb in Westminster Abbey.

This, with the volume of prayer and of practical service which followed it, was the inspiration of the meeting of women representatives of many creeds and welfare organizations, called together by the Reverend Mother Superior of the Sisterhood of St. John the Divine, on November 22nd, 1939.

As a result, our Women's Prayer for Peace was drafted, with very slight changes from the original. There are, as you know, small variations in the cards for members of Jewish and Roman Catholic Churches, and a French translation has been issued. The original printing of 300,000 and a reprint of 100,000 are practically exhausted, only about 5,000 remaining. The prayer is being used by individuals and groups of many kinds throughout the length and breadth of Canada, and many requests from the United States have been responded to.

We hope that a deeper understanding of all the implications of this prayer may remove from the minds of all people the prejudices and misunderstandings that form such a serious barrier to world brotherhood and a lasting peace.

''To serve God is the genius of the Jews. The Jews of old taught the world to know Him, the Jews of all ages can help the world to trust Him. By such a service, because it expresses their genius, the Jews can maintain their own life and enrich the life of humanity.''—*Rabbi Israel I. Mattuck.*

For Christian Literature

DURING the past year it has become even clearer than before that, while the war has closed some fields to missionary work and some work has had to be curtailed, new avenues of Christian service have been opening up and others opening more widely, and this partly because of war conditions. As never before, people are coming to recognize the importance of Christian literature as a medium for spreading the Gospel and strengthening the faith of new Christians. Missionary leaders are stressing the need of providing suitable literature for distribution in the homes of the people on the fields. But if the written word is to be of value it must be read. Literacy campaigns are being carried on in India, in China, in some of the countries of Africa and in part of Latin America. Everywhere people are responding, eager to learn to read, to gain knowledge the written word can bring. But simple literature of interest to the new readers must be made available or they will soon fall back into illiteracy.

Through its contributions to Christian Literature Societies and Committees that are responsible for the production and distribution of literature our Women's Missionary Society has a part in this important branch of missionary work. In the 1942 estimates $2,000 was allowed for Christian Literature; this year, with special gifts amounting to $575, $2,295 is provided.

The Christian Literature Society for China, to which our Society has for many years given a grant, has latterly been carrying on its work of publishing and distributing literature at Chengtu in Free China instead of at Shanghai. The magazines for women, *The Woman's Messenger* and *The Woman's Star* (a simpler magazine for village women), and *Happy Childhood* were still being circulated, at last reports. Our members have always been especially interested in the latter, the children's magazine begun, and for many years edited, by Mrs. Donald McGillivray. (As reported in our May issue the Christian Literature Society, the Association Press, the Canadian Mission Press, and the *Christian Farmer* have amalgamated for the present emergency to form the United Christian Publishers.) To the National Christian Council a special grant of $200 was given last year for *The Christian Farmer.* This year $400 has been sent to help meet the rising cost of publication in Free China. This semi-monthly paper which provides for the Chinese in rural districts Christian teaching as well as news and general articles and technical advice on agricultural subjects, has again a circulation of 35,000—as each copy is read by several people, this means, we are told, that it reaches about half a million people (including many Chinese soldiers). In spite of all the privations of a long war there is still a tremendous demand for these publications. ''There is no more imperative need in China to-day'', writes an educational missionary, ''than that of Christian literature.''

Through its yearly grant of $300 to the Committee on Christian

Literature for Women and Children on Mission Fields, New York, our Society has an interest in the extensive work of that committee, whose financial support makes possible the publication of magazines for women and children in many countries. Among these, besides the Chinese magazines already mentioned, are *The Treasure Chest,* published in ten of the languages of India and going into all parts of that country, and Burma; *El Taliba* (The Learner) in Egypt, the first girls' magazine in Arabic; *The Missionary Torch* in Mexico; a women's magazine in the Argentine; and *Gente Nueva* (New People), the new magazine for Spanish-speaking young people of Latin America.

For Christian literature for India $100 was given last year through the National Christian Council, and $100 to Miss Ure, to be used in connection with the Christian Home Movement in India.

When Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa, visited Canada in the winter, she brought encouraging news of the progress of the work in Africa, the spread of literacy and plans for meeting the growing demands for literature there. As literacy spreads the greater must be the supply of all kinds of Christian literature in the African languages, as well as in English. The demand for reading matter for the African forces makes it more difficult to maintain adequate supplies. Last year $50 was sent from our Society to provide literature for African troops. In view of the present urgent need for publications in French and Portuguese for areas in Africa where those languages are spoken, a grant of $300 is being made this year, through Miss Wrong, to help meet that need. Through her committee, too, went the $100 given for literature for Ethiopia, a new field opening up since the Emperor's return—this year the grant is $150.

In 1942 the Society gave $500 for Christian literature for Latin America; $100 of this was used for tracts, for which Evangelical workers find a great demand. This year the grant is $400.

The $120 given to Mrs. Dickson for use in her work among the women and children in British Guiana seemed to accomplish a great deal; among other things it helped provide Gospel song books, tracts and Bible study helps.

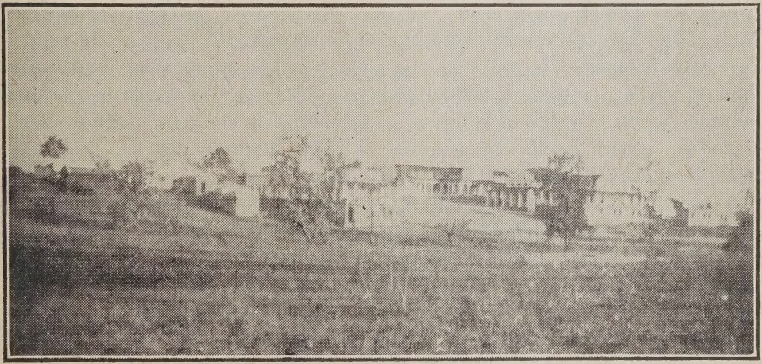
In Canada, a grant (this year of $400) is made towards the publication of *Evangelical Truth,* Mr. Fesenko's Ukrainian paper, which goes to 500 Ukrainian homes in Canada and the United States, and to a group in Brazil. A yearly grant of $50 provides Christian literature for Chinese people in the province of Saskatchewan.

To all members of the Women's Missionary Society Mrs. Cherry, Secretary for Christian Literature, would commend the two pamphlets, *The Talking Leaf,* prepared by Miss Butler, Chairman of the Committee on Christian Literature for Women and Children on Mission Fields—of which Miss Reith wrote in our May number, page 206—and *Only a Magazine,* which give a great deal of useful and interesting information on Christian Literature work.

On the Fields in India

ON the **Bhil** field the Jobat Hospital continues to exert an important influence on the surrounding country, although Dr. Quinn was restricted in his village clinic work by the lack of gasoline. Of the opportunities for Christian teaching in the hospital Miss McConnell says: ''The hospital affords excellent opportunities for both preaching the Gospel and living out its message. The people *come* to us; this is where our opportunity lies. They come, not to hear the Gospel but because of their utter helplessness. . . . Through the Out-door Department and in the different wards, as one moves about the hospital and gains the confidence of the patients, personal work becomes easy.''

Last year about the same number of patients were admitted to the maternity ward as in 1941. Pre-natal clinics have been well attended, and it is hoped that before long there will be a Child Welfare clinic. Of the 14 nurses in training at the beginning of last year two male nurses left to go into war work, one girl did not return after vacation and two others decided to go home rather than conform to hospital rules. In July two new girls were admitted, so that at the end of the year there were 11 students—2 in the third year, 4 in the second, and 5 first year. Of these, five would take the examinations set by the Mid-India Board of Examiners.



Jobat Hospital

Since Miss McConnell's return from furlough Miss MacMurchy has been able to do ''follow-up'' work among patients discharged from the hospital, sometimes going with Dr. Quinn to the village clinics. More often, however, she goes with Miss Kennedy and her Biblewoman and perhaps one of the Indian nurses. In this way contacts made in the hospital are followed up. In one village, from which six women had come in for treatment, a small group was organized for Bible study, and several of the members have been baptized.

During the cholera epidemic last summer whole families died and in some cases whole villages were wiped out. When the epidemic was at its height Miss MacMurchy and a compounder from the hospital went to Amkhut to give what help they could. Writing of that time, she said: ''If our friends in Canada could have seen the ravages wrought by this one disease I'm sure they would have been very grateful that they were permitted through the mission to have a part in helping to look after those so sorely stricken.'' One thing that brought the devastating nature of the disease home to all was the number of motherless babies and children brought in to be cared for—in just a few days seven were added to the family in the Abey Memorial Children's Home at Amkhut. All were thankful that none of the children in the hostels were ill. Referring to the Indian helpers at that time, Miss Williamson wrote, ''Our servants, whom we consider our friends, worked tirelessly with us in caring for the sick. They are a wonderful help in every emergency.''

Miss Kennedy continues her evangelistic work, going about among the homes of the people with her Biblewoman. For several weeks in the late autumn, as we know from letters already published, she went farther afield, spending several weeks out at camp in Tezlo Padre's district, first with Miss Douglas and then with Miss MacMurchy.

Miss Ellen Douglas supervises the schools at Jobat, Mendha, Chicheniya and Sardi. The attendance has increased in the latter, but it has been very difficult to get suitable teachers. Now that there is no gasoline for cars, the visiting of the schools is not so easy, but Miss Douglas writes, ''Fortunately, I have a horse and like to ride, so the trips through the country are not too unpleasant. They do take a lot more time and often it is hot, but it is good exercise, and it is very refreshing to get out in the open air. An opportunity is given also for seeing more villages and meeting more people.'' After Miss Beatrice Scott returned to Amkhut, Miss Douglas went to Sardi to live in the old bungalow where Miss Maxwell used to live. Writing of her work there, she says: ''Just being a shepherd to the little flock here in Sardi has taken a good bit of my time. Classes every morning for the men, women's classes, Sunday services, visiting in the homes, settling squabbles and healing wounds, both literally and figuratively, have not left many idle moments. In November I was out in camp with Miss Kennedy, but there were land rents to be collected, and preparations to be made for Christmas, and that pleasant time came to an end all too quickly.''

At the Amkhut school Miss Sherrick has a staff of 9 Indian teachers, and from 150 to 160 pupils. The three Bhil girls who went to Jhansi to continue their studies at the Helen Macdonald School have made good progress, and the two boys sent to the High School at Rasalpura led their classes at the end of the first quarter. Last year the school closed a month earlier than usual, so that there might be more time at Toran Mal, where the orphanage boys went for the holidays—they had to return before the rains began as there is still no bridge across the river.

Although Miss Scott has completed only one year of language study, she is able to help Miss Sherrick a good deal in the school. Before she went to Sardi, Miss Douglas, with her Biblewoman, Weli Bai, the wife of a young preacher, began taking a census of all the Christians in Amkhut, noting, among other things, how many could read, how many read their Bibles and had family worship every day. They found that there was still much to be done. Miss Sherrick still has her Preparation Class for Sunday School Teachers; it affords an opportunity not only for extra Bible study but also for fellowship with the teachers.

The war has come even to the jungle villages. More and more of the young men have been going out to do some kind of war work. Of those in the Forces, one from the Amkhut congregation was killed in the Sudan, and another was a prisoner of war; others are serving as clerks and mechanics. Food is scarce, and many of the little children are affected by the change in their diet and the lack of foods to which they have become accustomed.

Jhansi

Since Miss Stringer's return to the field she has been supervising the hostels, while Miss Magee has charge of the Helen Macdonald School, with its staff of Indian teachers. (It will be remembered that one of the teachers added last year was a graduate of St. Christopher's Training College, to which our Society has been giving a small grant.) Last year they had 280 pupils, and many others could not be admitted, as the hostels were full. Here, as in Amkhut, it is a great improvement to have the children entering school at an earlier age. The new ''group system'' Miss Stringer has been trying in the hostels is bringing good results. (See the February 1943 *Glad Tidings,* page 67.) Many of the girls, she says, take a real pride in their work. It has often been difficult under present conditions to get food enough for such a large family but, as Miss Stringer said, they ''managed''.

The farm school at Isagarh continues to do well; again some of the best pupils at the Helen Macdonald School come from there. The teacher, Mr. Hanuck Lall, is a devoted Christian, and he and his wife give valuable help in the evangelistic work. During Miss Simpson's absence from the field Nurse Miriam has been carrying on the work at the dispensary and caring for the sick on the compound. She has continued her classes in first-aid in the school, and her morning Bible study classes with the servants. Miss Whatling has been continuing to care for the children in the orphanage, besides carrying on her regular evangelistic work. For the most part, the latter has been camp work. Dr. Thurrott has worked in much the same way—with no gasoline, they have not been able to go about as usual. Work must be intensive rather than extensive.

Looking back over the months of 1942, Miss Douglas wrote: ''Throughout the whole world, not least in India, it has been a year of change, unrest, uncertainty. Hearing of the cholera epidemic, of political disturbances, of enemy bombs dropping on this land, of danger of invasion, friends at home would naturally be a bit worried about us here. How very thankful we are to be able to tell you that we have been wonderfully kept from all of these dangers, and that the work of Christ's Kingdom in this land goes on from day to day almost as usual. The future is full of uncertainty, but we know Him Who has led us and kept us all these dark days, and we trust Him fully for the future and for what lies ahead. We pray that we may be kept faithful to Him Who has been so faithful to us, kept faithful 'till the day dawns and the shadows flee away'.''

In China

WHILE missions in the occupied coastal areas of China are closed, those who are in close touch with what is going on tell us that the hearts and minds of the Chinese people are open to the Gospel as never before and that there is abundant opportunity for Christian work in Free China.

In the south-west the province of Yunnan, which for three centuries was almost completely isolated from the life of the rest of China, has become ''a centre of modern industrial development''. Thousands of students migrated from occupied China to Kunming, the capital of the province, at the inner end of the Burma Road, and since the Japanese invasion of Burma, refugees have poured into Yunnan, Chinese, Burmese, and Indian. In the extensive co-operative work planned in South Yunnan by the Church of Christ in China emphasis at present is put on the steadily growing work among the educated Chinese gathered in Kunming, and the effort to reach the boy tin miners in the Kokiu district in the south. The great need is for more trained Christian workers as well as for more adequate financial support. The generous contributions of Christian Chinese in the coast cities and in the Philippines and the East Indies have been entirely cut off since Pearl Harbour and the fall of Singapore; and the cost of living has risen tremendously. It has been necessary, therefore, for our Women's Missionary Society to increase its grant towards the general work of the Church of Christ in China in Yunnan, as well as provide more adequately for Miss Gibbs' work.

Once more Miss Gibbs is in Kunming, where during the first part of last year she was helping in evangelistic work among the students, until advised by the British Consul to leave. In Chengtu, where she had to remain from June 1942 until March of this year, she was able to complete her second-year language work. (See pages 221, 225.)

Literature Department

By Miss Louise A. Reith

HAVE you ever been asked the question, ''What is the Church doing?'' Did you ever try to answer that question for your own or another's satisfaction? Whether you have or not, you will agree that it is an interesting question and worthy of consideration, especially when we realize that there are those who feel that the Church has not done very much.

Many Auxiliaries have on their Auxiliary Book Shelves a book that was recommended during 1942, **For the Healing of the Nations** by Dr. H. P. Van Dusen. That book is now out of print, but those who read it will be interested in a recent book by the same author which is, in part, a sequel to it; in it he seeks a partial answer to the question, ''What is the Church Doing?''—''not in theories or claims, but in facts.''

The inquiry is first directed into the Churches of the European Continent—''the Churches in Captivity'', such as those in Germany, Norway, Belgium, France and The Netherlands. Reviewing some of the happenings in the Churches in these lands during the past years of war, one trained observer is quoted as commenting—''Nowhere except in the Church can one hear clear language concerning the present situation. . . . Many who have come to think of the Church as an antiquated institution suddenly find it a central factor in the great national struggle and begin to wonder why the Church stands when so many other bodies fall.'' As Dr. Van Dusen reviews the record of the Christian Church under subjugation he finds that ''five facets of its spirit shine forth—fortitude, sagacity, magnanimity, catholicity, faith''—and that members are greatly fortified by ''a vivid awareness of comradeship with a living present Community which overleaps all barricades and even the chasms of enmity.''

Our attention is then directed to the ''Youngest Christian Churches''; first to those which formerly leaned heavily on foreign missionary leadership, such as those of Madagascar, Sumatra and the Belgian Congo, then to the younger Churches of China and Japan, which had already ''come of age'' when war overwhelmed them. We find that ''in field after field the withdrawal of the major part of foreign support has forced the native Churches to assume unexampled burdens for the maintenance of their own work.'' The story of how they are assuming that responsibility so suddenly thrust upon them is an interesting one.

Thirdly, we survey the World Church—the developments in world Christian fellowships such as the World Student Christian Federation, the International Missionary Council and the World Council of Churches, and we get a glimpse of what the Ecumenical Movement is actually doing under present conditions in ''raising up into leadership world-minded men and women'' and ''reiterating for all with ears to hear the only basis upon which World Order can be securely founded''. In conclusion, Dr. Van Dusen deals with the subject ''Christianity Yesterday and Tomorrow'', summarizing briefly the sequence of periodic advances and retreats of the Christian Movement during nineteen centuries in which Christianity has "spread to an ever wider circumference and permeated with ever deeper imprint the life of mankind" and, looking to the future, he suggests further developments in co-operation among the Christian Churches throughout the world.

Those who have not read **For the Healing of the Nations** will be interested to know that a limited number of copies of **Across All Barriers,** which is an abridged edition of **For the Healing of the Nations** prepared for the Laymen's Missionary Movement in the United States, are still available.

Across All Barriers. By Dr. H. P. Van Dusen............ 25c.
What is the Church Doing? By Dr. H. P. Van Dusen...... 60c.

SENIOR AUXILIARY PAGE

Miss L. K. Pelton

THERE IS A REMEDY

WE are all familiar, or should be, with the aim and purpose of our Women's Missionary Society. Are we equally clear as to what should be the aim and purpose of a missionary meeting?

It is doubtful whether a meeting of any kind is ever justified unless it has a definite purpose. Surely now when people's time and energy are taxed to the utmost a meeting that has no definite and worth-while purpose is inexcusable.

What are we aiming at in our Auxiliary meetings? Do Auxiliary presidents, executive and programme committees ask themselves that question when planning meetings? Too frequently our meetings reveal the sad fact that those planning them had no definite aim in view. We believe that one of the serious weaknesses in the life of our Society is the easy complacency with which we hold such meetings.

Surely the purpose of missionary meetings is to give women the opportunity to hear and learn about the work of our Society and the more extensive missionary work throughout the world of which ours is a part. How many charged with the planning of Auxiliary programmes have this purpose in mind and are acting on it? If we have, then at the beginning of each year we should be asking ourselves the following questions: What missionary information does our Auxiliary need most this year? What aspect of our work will be most apt to appeal to non-members and to new members? What are the needs in connection with our work that require the greatest emphasis this year? What study has been prepared for Auxiliaries this year? Let us read it and decide whether or not we should use it.

Whether we like them or not, the prepared studies have at least a definite aim. If we do not use them, let us follow their pattern in that regard. The quality of our meetings could be improved immeasurably if Auxiliary executives or programme committees would study the needs of their groups in regard to missionary information and then so plan the year's programme that the Auxiliaries might get the information most needed.

If we are to keep the work of our Society in its rightful position of priority in such a day as this, we need to aim at the giving of definite, up-to-date and worth-while information about missions and give it in such a way as to show its relevance to the present-day situation.

In too many instances the topics at our meetings have nothing to do with missions and the meetings show a lamentable lack of any aim or purpose. The tragedy of this situation is that some of our keenest members and nearly all visitors leave such meetings with a feeling of resentment at having had to waste an afternoon or evening.

There is a remedy—Have we the will and the energy to apply it?

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

HATS OFF TO NEW GROUPS

A NEW group is always a bright spot amid the disturbing conditions that exist to-day. In the final summing up of the reports for 1942 we find that our ranks have been strengthened by the organization of 15 new groups: one in Edmonton (name not reported during the year), four in Manitoba (names not reported during the year), and ten in Ontario, reported as follows—Wiarton; Motherwell; Hamilton, St. Paul's; St. Catharines, Knox; Toronto, Wychwood, Riverdale, High Park; Burk's Falls, St. Andrew's; Sarnia, St. Andrew's.

We salute these new ''war-time'' groups and welcome them into our department. We take off our hats to them, because we feel that in these times it shows courage, self-denial and a willingness to work, think, pray, and give when a group of young women undertake to become a part of our Society.

If ever the time was ripe for Christian action, that time is to-day. There is work for all of us to do over and above the normal routine of life. This democracy we are defending will mean little unless at the same time we pledge ourselves to help win the world for Christ. By being a part of our Society and its work and witness you can help to do just that.

Recently an interest group in one of our Fellowships made an informal survey of a section of a city and discovered that in at least six churches there were quite a number of young women between the ages of 18 and

25 who were not in young women's groups. This interest group met to discuss what could be done about this situation and one of the worth-while things that emerged from the discussion was the realization that such a situation was a challenge to the existing young women's group, especially if that group is an older group. Are you working to enlarge your membership? If that is not possible, could you help to form a new, younger group? Every new group means new members for our Society and every new member is a new recruit for the Christian front. What are *you* doing about strengthening our forces?

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

WAR has added to the duties and responsibilities of most of us, and it would seem that the leader of a girls' group is no exception. When June comes around many of us feel that we have ahead of us two care-free months in which we can relax from our usual activities and enjoy our glorious summer, hoping that our girls, too, are enjoying a happy holiday.

War has changed all this. There will be few this year who will feel like idling away the summer hours. Those of us who are young and healthy will certainly find some way in which we can do our part to aid in the struggle for victory; everybody is being asked to do all they can to help. Many of the senior girls will for the first time be taking positions, and for some this will mean leaving their homes. Some of these may find themselves in surroundings quite different from those to which they have been accustomed. Where possible, leaders might try to keep in touch with members of their groups who are working away from home during the summer.

The senior teen-age girls of Ontario are being asked, where possible, to help on farms and, while many may do this right at home, some girls who will answer this appeal will have to go many miles away. The Y.W.C.A., in conjunction with representatives of all denominations, is doing everything possible to make sure that these girls are well cared for, and many plans are being made to ensure their religious, physical, and moral and recreational well-being. It might be of interest to leaders of girls' groups to know that one farm service camp in the Niagara district is reserved for members of C.G.I.T. groups; the girls there will adhere to C.G.I.T. principles and ideals. A girl who is assigned to a camp of this kind is indeed fortunate.

Many leaders will carry on their groups right through the summer, or at least continue some activities. In such cases some war work may be included in the programmes, such as collecting good reading matter for the armed forces, doing Red Cross work, and generally helping in any war work in the community. Some groups are making scrap-books for military hospitals. These books should contain only fifteen pages and should be light to hold, so that they may be balanced on a cast or splint. Fill them with cartoons, cheery poems and entertaining items of news.

There is so much to be done that none of us can afford to be idle, so let us enjoy a *busy* summer this year, and be worthy of the confidence which has been placed in the teen-age girls of Canada.

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

Dear Girls and Boys:

WE have been hearing a great deal about South America since the beginning of the present war, and perhaps in school you have been reading stories about some of the South American countries and their people. As you probably know, our Church has for many years carried on mission work in British Guiana. Two of the missionaries of our Women's Missionary Society have gone there quite recently. (If you don't know, your leader will tell you who they are and where they are working.) We felt you might like to hear something about the people of other parts of that continent. We could write about the parts of South America settled by the Spaniards or the Portuguese, but this time we wish to tell you about some *real* South Americans.

There are in South America a great many Indian tribes, and it is to one of these tribes we should like to introduce you. Through the centre of Brazil runs the Araguay River, and in it is Bananal Island. On this island we find a tribe of Indians called the Carajas. We call them a ''nomadic'' tribe—in other words, they are ''wanderers''. They have no real home. They settle in one spot, put up their crude grass-mat huts, plant a patch of maize, and stay there long enough to harvest it, then they gather up all their belongings and move away to another spot. This goes on year after year. The men hunt with bows and arrows, and they spear fish in the river with spears carved out of bone. The children grow up and learn to hunt and fish and cultivate a bit of land like their parents before them, but they have no opportunity to go to school as girls and boys in Canada do. Many thousands of these Indians have never seen a white man and they have never yet heard the Gospel message.

Would your Mission Band like to pray for these little brown boys and girls? Maybe some day some of our own Mission Banders will be going as messengers to teach these South American Indians about Christ. We hope so.

PROVINCIAL NEWS

ALBERTA

Mrs. J. H. Williamson, 811 12th Ave. W., Calgary, Press Secretary

CALGARY Presbyterial — The Presbyterial Executive met in Grace Church, Calgary, on April 13th, with Mrs. R. L. Freeman in the chair. The North Hill women were in charge of the devotions, Mrs. H. M. McLagan giving the Bible reading; the theme was the message of Easter. Speaking of the importance of Easter to mankind, she said that often people missed the real meaning of it and only thought of it as a time for lovely music and beautiful flowers, overlooking the fact that the whole world was rejoicing or should be rejoicing in the Resurrection of Jesus Christ.

Miss Hazel Macdonald addressed Knox Auxiliary, Calgary, at their Easter Thank-offering meeting. At the meeting at North Hill she and Miss Adams spoke to the Auxiliary of their work, Miss Macdonald also telling them of her visits to the Indian Schools.

Edmonton Presbyterial—At the Thank-offering meeting of First Church, Edmonton, Mrs. H. E. Dodge and Mrs. H. O. T. Burkwall led in the devotional service. Miss Ada Adams, formerly missionary to the Chinese in Formosa, was introduced to the members. The Rev. H. Wakelin, President of the Ministerial Association, gave a splendid address, emphasizing the fact that people with a Christian vision are still in the minority. Christianity is not an institution, he said, but a life; it is the only faith that has an Easter. The members were saddened by the announcement of the sudden death (on the morning of their meeting) of one of the members, Mrs. Robert Lee, who had been associated with First Church for over forty years.

Red Deer Presbyterial—The Presbyterial was very pleased to have as their guest Miss Ada Adams, formerly missionary in Formosa. She spoke to several Auxiliaries. At Carstairs she gave an address on the subject, ''Do Missions Pay?'', and in the evening she had a special meeting for the Young Women, which was largely attended. In Olds the Young People's Society showed Dr. Gushue-Taylor's slides on The Happy Mount Leprosy Colony in Formosa and Miss Adams gave a great deal of additional information. Meetings were also held with the Mission Band and the Auxiliary.

Mrs. A. B. McGorman presented the report of the meeting of the Provincial at the regular Auxiliary meeting at Innisfail.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST., NORTH VANCOUVER, PRESS SECRETARY

WESTMINSTER Presbyterial—The Spring Thank-offering meeting of the Women's Missionary Society Auxiliary of St. Stephen's, North Vancouver, was held in the church on the evening of April 30th. The guest speaker was Miss C. Diffin, deaconess, whose talk on the different phases of the work was both interesting and instructive. Mrs. W. W. McGregor presided and each organization of the church was well represented. The choir rendered several numbers and the elders, the Sunday School, and the Young People all assisted in making the meeting a success. A very fine programme was brought to an end with the benediction, pronounced by the Rev. A. W. Herdman.

MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT., PRESS SECRETARY

BRANDON Presbyterial—The Auxiliary of First Church, Brandon, held an enjoyable gathering on April 9th for the wives of men in the Armed Services. About eighty guests were received by Mrs. J. G. Griffith, Presbyterial Welcome and Welfare Secretary, Mrs. J. McLeod and Mrs. C. McRae. Mrs. J. A. Gray, Presbyterial President, extended a warm welcome to all. A short programme, community singing and contests followed. Mr. E. Cullin sang. Tea was served by the social committee. This is the first of a series of social functions to be held by the missionary societies of the various churches of the city for the wives of service men.

Winnipeg Presbyterial — The Mission Band and Explorer group leaders wish to record their appreciation of the valuable help given by Miss Ada Adams at their recent conferences. The discussion of problems and new methods of work in the Bands has indeed been helpful. All hope to have Miss Adams again before her return to Toronto.

At the Easter Thank-offering meeting, held on April 9th at Mrs. A. A. MacDonald's home, the Stonewall Auxiliary had as speaker the Provincial President, Mrs. H. H. Dunwoody. The Bible study, ''Helpful Promises of God'', was taken by Mrs. Shepherd. Roll call—''Resurrection''—with a good response made this a very profitable meeting.

At the Thank-offering meeting of First Church Auxiliary, Winnipeg, which was well attended, the Rev. E. F. Dutcher of St. James Church gave an inspiring address on ''The Atonement and Resurrection''. Our whole Christianity, he said, is based on these two events, on the fact of the promises and on the Resurrection of our Saviour, Jesus Christ.

The Old Kildonan meeting was held on April 8th at the manse. Mrs. J. P. Duffin opened the meeting with a brief talk, ''We can still give thanks''. For the roll-call the word of response was ''Triumph''. The Rev. P. F. MacSween conducted the devotional service. In her address, Mrs. David Allison, president of First Church Auxiliary, spoke of the message of Easter and the Resurrection. The Easter message, she said, calls us to a rededication of ourselves during the present crisis, in which our young people are taking up their cross. Easter hymns were sung. For the missionary news each member was responsible for one item; this proved very interesting.

ONTARIO

MRS. J. R. HILL, 250 COOPER ST., OTTAWA, PRESS SECRETARY

GUELPH extended a royal welcome to members attending the 29th annual meeting of the Provincial Society, held in St. Andrew's Church, April 12-14. Owing to war conditions and railway restrictions, accredited delegates were limited to members of the Board of Management and the Presbyterial Corresponding Secretaries, but meetings were open to the public. On Monday evening the delegates were guests at a supper served by the ladies of St. Andrew's Church; on the other days meals were served by ladies of Knox Church. This was greatly appreciated, giving as it did opportunity for happy gatherings under perfect circumstances. Mrs. W. P. Gamble was the efficient General Convener, and Mrs. John Huxley, with her committee, met all trains, while Mrs. C. E. Hewer attended to billeting and registration; members of the C.G.I.T. assisted in the check rooms. In the music during the meeting the organist, Mr. Craig Hamilton, and his choir gave splendid leadership. The soloists, Mrs. W. M. Drummond and Mrs. Dillestone, brought not only pleasure but also inspiration. Mrs. V. A. Smith presided at all sessions. Greetings were brought by Mrs. H. L. Bennie, Guelph Presbyterial President, and Mrs. W. M. Drummond, President of St. Andrew's Auxiliary; the Rev. D. H. Marshall, minister of the church, added a personal welcome.

Mrs. H. W. Morgan presented the financial report, the best since 1932: $114,295.64 was received for the general fund, an increase of more than $1,600.00, and $4,890.19 for the supply fund. Thirteen Presbyterials increased their givings, and sixteen met their allocations. The increase was attributed to consecrated leadership, faithful members, more prayer, and more money at the disposal of the women. This year's allocation of $115,000.00 was accepted unanimously.

Reporting for the Young Women's Department, Mrs. C. H. McDougall pointed out that young women are passing through trying times; changes are taking place over night. This means more responsibility to carry on and young women are accepting the challenge nobly. There is a membership of 3,901. Mrs. D. Allan, Girls' Organizations Secretary, pleaded for a better understanding of our girls. ''If each one would look after the girls in her own church, all would be well,'' she said. Of our younger members, 6,110 are in Mission Bands, and these contributed $5,840.82. A number of boys' groups were reported. ''A rally is a highlight—try one,'' advised the Secretary, Mrs. Charles Robertson.

Mrs. A. C. Stewart, Home Helpers Secretary, said, ''In these days we hear much about the Home Guard—the Home Helpers Department is a Home Guard of our Women's Missionary Society.'' To Mrs. M. W. Heslip the Library report was one that ''warmed and gladdened'' the heart, as many Presbyterials have caught the vision of this opportunity. Mrs. T. Firth, who described the Literature Department as the ''silent service'', spoke of the great importance of distributing good literature and information about Christian work throughout the world, even in war-time. She advised each Auxiliary to start a library—''Begin with *The Glad Tidings, The Presbyterian Record,* the Annual Report, all teeming with information; some one may be inspired to give a book.'' The change in policy regarding Supplies made it difficult, Mrs. J. B. Rhodes said, to compare the work in 1942 with that of other years, but many appreciative letters tell of needs met and hearts gladdened. Mrs. Macdonald asked that a record be kept of all contacts made in Welcome and Welfare work. Mrs. Caldwell, Life Membership Secretary, reported certificates and seals sent out to the value of $14,045.00, an increase of $980.00. Mrs. K. MacLean reported an increase of 102 in subscriptions to the *Glad Tidings;* and Mrs. John Booth, 196 requests for Lantern Slides. Many interesting records were added to the archives, Mrs. E. F. Perry reported. Mrs. A. R. McMurrich, President of the Women's Missionary Society, Western Division, who was the special speaker on Tuesday afternoon, gave an outstanding talk on the present work and future hopes of the Society, stressing the features that are new, the result of war conditions. Finances are in good shape, something to be profoundly thankful for. It was a joy, she said, to be able to increase grants. Mention was made of the magnificent work being done by our deaconesses, work that is strengthening our church life in Canada. Four new appointments have been made, making a total of 25 deaconesses distributed through the six provinces. The Society is now represented on the North American Boards' Advisory Committee of the Church of Christ in China.

The Rev. Clifton J. MacKay of Victoria Church, Toronto, was the speaker in the evening. Taking as his subject, ''The Christian Witness'', and as his text II Kings 7: 9—''Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace''—Mr. MacKay presented the urgent challenge of the Church. The Christian Church has good news to proclaim, good news of God's Victory. Why are we not carried away with the splendour of it? Why are we not realizing that God is the decisive and sufficient answer to the paralyzing doubts and problems of this age? How can we hold our peace in view of this fact?

All 24 Presbyterials were represented and interesting Presbyterial reports were presented. Mrs. Donald Munro extended a cordial invitation to the Provincial to meet next year in Hamilton. The representation at that meeting will be decided upon at the Board meeting in October. Mrs. V. A. Smith was re-elected President. Mrs. G. Deane Johnston of Brantford is the new Welcome and Welfare Secretary; Mrs. Percy Ranson, Assistant Corresponding Secretary; Mrs. A. B. Macdonald, Financial Secretary; Mrs. W. M. Hall, member without portfolio. Each session opened with a devotional period led by a Presbyterial President; the closing one was in charge of Miss Frieda Matthews, Field Secretary. Mrs. W. H. Mitchell presided during the election of officers, and with a natural dignity, reverence and understanding, conducted the solemn installation service. The meeting closed with the singing of ''O God of Bethel'' and prayer.

Barrie—Dr. A. L. Howard brought an inspirational message to the members of Thornbury-Clarksburg Auxiliary. The Bella Goodfellow Guild, St. Paul's Church, Thornbury, was awarded the prize given by Mrs. W. C. Boyd, a former Girls' Organizations Secretary, for a scrap book recording girls' activities in the churches. The competition was open to all Girls' Organizations in Barrie Presbyterial. The prize was Pearl Buck's book, *American Unity and Asia.*

Chatham. Mrs. Wm. Karn read an interesting paper on Presbyterian French Missions at the Bartlett Circle Auxiliary, St. Andrew's, Windsor. At Knox, Windsor, Miss Pearl Maitland spoke on the Chinese in Canada, telling of their first coming to British Columbia to work on the C.P.R., and Mrs. James Snedden described work among Chinese children. The Ellen Douglas Young Women's Auxiliary met at the home of Miss Christine Simpson; Mrs. Eldon Dales gave a brief sketch of the life of Dr. McClure in China. At St. James Auxiliary, Thamesville, the roll call was answered by a text on the thought ''Preach the gospel''.

Hamilton—Mrs. Donald Munro was the special speaker when Calvin Auxiliary observed its 14th anniversary. Mrs. Robert Dickie presided, and the Rev. J. K. Lattimore spoke briefly.

Peterborough—Miss Agnes Dickson, for years a worker among the Chinese, was a welcome guest at the meeting of St. Paul's Auxiliary, Peterborough. She spoke particularly of the work among Chinese young men, and told of the opening of the first Chinese church in Canada.

Sarnia deeply regrets the departure of Mrs. Ross W. Adams from their midst—Mr. Adams, who was minister of Paterson Memorial Church, Sarnia, and Camlachie, moved to St. Andrew's Church, Owen Sound. Several farewell gatherings were held in their honour.

Stratford—At the spring Presbyterial Executive meeting an Honorary membership certificate was presented to Miss Jessie McGrigor, who retired from the presidency. Mrs. A. Hamilton, in making the presentation, commended Miss McGrigor for her unwavering missionary spirit. Because of transportation difficulties, no sectional meetings will be held, but the June conference will meet as in former years.

Toronto—At the Easter Thank-offering meeting of the Senior and Young Women's Auxiliaries of Beaches Church, the Rev. J. R. Sanderson introduced the speaker, the Rev. E. H. Johnson, who gave an illustrated address on the Christian Community in China.

QUEBEC

MISS MARY GREIG, 2168 PARIS ST., MONTREAL, PRESS SECRETARY

WE need have no anxiety about the work that our Society is able to carry on, said Mrs. D. Strachan, General Treasurer, in speaking to the Quebec Provincial Board at the April meeting; but we should be concerned about the organization. The abnormal times in which we are living make it necessary that adjustments be made. These will be most needed in young people's work, as many young women have joined the services. A great effort should be made to keep in touch with these girls.

Full accounts of their work were given by departmental secretaries. The Treasurer reported that $14,710.00 had been forwarded to the General Treasurer; this is an increase over the year before. There was also an increase in the number of Auxiliary members, active and Home Helpers. The Young Women's Department reported an active year, with increases in many parts of the work. In the Girls' work there was a slight advance, but regret was expressed that there are still many churches with no mid-week activity for teen-age girls. The Mission Band Secretary reported a considerable increase in the number of members; she stressed the importance of Senior Auxiliaries assuming the responsibility of carrying on Mission Bands if leaders were not available. Mrs. Owen Rede Campbell gave a most encouraging report of the French work, telling of the efforts of Mr. d'Anjou at Fontenelle, the Rev. J. A. Smith and Miss Ippersiel at l'Eglise St. Luc in Montreal, and Mr. Giguère at the French Canadian Christian Mission.

Montreal Presbyterial—On April 16th the Montreal Presbyterial Executive held its open meeting in Stanley Church. Reports were presented by the secretaries and it was most encouraging to hear of many new groups. The devotional part of the meeting was taken by members of the Montreal Young Women's Leaders' Fellowship. Mrs. D. Strachan, in addressing the meeting, said that, though many doors have been closed to missionary effort, never has need for help and understanding been greater than now. She recalled the fact that in the early days of her experience in Women's Missionary Society work, the prayers of the members were for open doors; these doors had been opened, she said, but many are now closed again. Considering what is to be the future of mission work, Mrs. Strachan said that the supreme task of the Christian Church is to bring help and understanding to all the world through the teachings of Christ. New work has come to the Women's Missionary Society through the war. Social conditions, she said, should be the concern of our Society, and this concern must not end with the coming of peace. Pointing out that there are in China's free territory about 30,000 students with hardly one Christian among them, Mrs. Strachan said that the Chinese government is asking that Christian personnel be sent in. ''These'', she said, ''must come from among the ranks of the young women of our church. This is a great call to carry our freedom and Christian faith into Free China.'' Money for Christian literature is being sent into China and this literature is again being printed, in Free China. Grants are also being given for literature for Latin America and Ethiopia and other parts of Africa and our Society has also given a grant towards the support of a worker among students in Brazil. In concluding, Mrs. Strachan said, ''We can't be satisfied with past efforts. We must put more energy into our work. There is a great call for workers, nurses and teachers for overseas fields. We should search for young women of Christian character to take advantage of these opportunities of service for Christ. Let us try to put all our heart into our Society's efforts; the work that it is doing is one of which no one need be ashamed.''

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

FIRST Presbyterian Church, Regina, was the setting for the twenty-ninth annual Provincial meeting, held in March with over eighty delegates in attendance. Mrs. J. A. Sinclair presided. The theme was ''Faith Giveth the Victory'', and the devotional topics, ''Anchors of Faith'', taken by Saskatoon Presbyterial, ''Faith that Impels'', by Prince Albert, and ''The Faithful God'' by the Moose Jaw Presbyterial, each gave the members some very worth-while thoughts to carry home.

Reports of a very successful year's missionary work were presented. Miss Lily Macarthur, who was for seven years a deaconess in Regina, was a very special guest. She gave a very fine address on Tuesday evening as well as contributing many helpful thoughts during the rest of the sessions. Greetings were received from the Moderator of Synod, the Rev. J. Brent. The Rev. H. R. Horne and the Rev. R. H. Williams took part in the service and the Rev. N. D. Kennedy gave a most inspiring address. Mrs. J. A. Sinclair's closing address was a message of encouragement to those promoting missionary endeavour; a heritage had been received from the pioneer mission workers, she said, and should be cherished and their tasks carried on. Miss Macarthur installed the officers. Mrs. H. R. Horne, Regina, and Mrs. Grant, Saskatoon, are honorary presidents, and Mrs. J. A. Sinclair was re-elected president.

Moose Jaw Presbyterial—St. Andrew's Auxiliary, Assiniboia, held their Easter Thank-offering meeting at the home of the President, Mrs. H. E. Ottley. The student minister, Mr. Charles MacDonald, gave an Easter message that was full of hope. We must see Jesus as the Saviour of the whole world, he said, and with the Holy Spirit working in us and the Power of God, we need never fear for the future of our Society.

Saskatoon Presbyterial—At the St. Andrew's Auxiliary meeting Mrs. J. Broatch gave a very comprehensive review of missionary work among the Ukrainian people in Canada. She reminded the members that as a result of the work of our Church a Presbytery was formed in Europe, and attained a membership of 15,000. In Toronto the Rev. Mr. Fesenko and Mrs. Fesenko are in charge of our Ukrainian work. Ukrainians in Canada are loyal to the cause of the Allies in the war, Mrs. Broatch said. This, she suggested, was an opportune time to gain and hold the friendship and confidence of these people, when the right of freedom of thought and of worship was being fought for.

The Parkview March meeting was well attended. Miss Steenson gave a paper on ''The Ministry of Prayer'', and Mrs. C. Young spoke on ''The Women of South America''.

Treasurer's Statement

April 30th, 1943

RECEIPTS:	
Miss Stella Smith, Weston Sanitarium	$ 1.00
Life Membership Pins	13.60
Mission Band Rally, Montreal, ''Armour of God''	12.00
Ashburn Auxiliary,	
''Chinese Work, Toronto''	25.00
''Christian Literature for Africa''	25.00
Acton Auxiliary, ''Secretary's Expenses''	2.00
Pension rate from missionary	17.59
Cecilia Jeffrey Indian School, Government Grant	1,337.40
Birtle Indian School, Government Grant	5,470.85
Refund from Canora Hospital	2,000.00
PROVINCIAL GIVINGS:	
Manitoba	284.49
Ontario	6,300.00
Quebec	575.00
Saskatchewan	112.82
	$16,176.75

DISBURSEMENTS:	
Hospitals:	
Canora	$ 230.00
Rocky Mountain House	231.00
Weirdale	232.47
Chinese in Canada	842.91
Indian Schools:	
Birtle	229.16
Birtle, Government Grant	1,589.49
Cecilia Jeffrey	389.16
Cecilia Jeffrey, Government Grant	1,839.30
Mistawasis	45.00
Saskatoon Residence	75.00
Supplies, Provincial	605.04
Indian, Bhil Field	110.85
China	3,199.59
British Guiana	830.00
Publications	601.65
Deaconesses	1,926.34
Organization	685.03
Deputation	34.49
Christian Literature	490.00
French Work	80.83
Taxes on East Selkirk Property	23.54
War Services	88.91
Pension rates transferred to Pension Fund	457.11
Exchange	31.80
Administration	469.02
	$15,337.69

RESERVE FUNDS

RECEIPTS:

Pension Fund—	
Pension rates from workers	$ 497.11
Interest	22.50
Legacy Fund—	
Interest	22.50
Payment on Toronto House	25.00
Special Fund—	
Payment on Vegreville House	47.50
Payment on Prince Albert House	33.25
Huntingdon County Hospital, held as bond	500.00
	$1,147.86

DISBURSEMENTS:

Pension Fund—	
Government Annuities	$ 495.32
Overseas Fund—	
Church of Christ in China	1,200.00
Legacy Fund—	
St. Luc's Church, Montreal	150.00
Walter Martin Memorial Mission, Regina	475.00
	$2,320.32

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

There is Work for All

This I can do
Who cannot hold a gun:
I can wage war
On fretfulness
And I can strive
To keep the coals of courage
In my heart alive.

This I can do
Whose hands are gnarled and bent:
I can hold fast
To cheerfulness
And I can take
Pride in the use and fitness
Of what others make.

This I can do
Who play no active part:
I can speak Peace,
Claim Victory,
And I can pray
That Christ's own blessed spirit
Lead His world to-day.

—Marie Louise Herdman in *Life and Work.*

New Organizations

Ontario

Algoma Presbyterial—Mission Band, North Kirk, Hawk Junction—Leader, Mrs. A. K. Colley.

Lindsay Presbyterial—Mission Band (reorganized), St. John's Church, Port Perry—Leader, Mrs. M. B. Dymond.

Paris Presbyterial—Mission Band (reorganized), Knox Church, Brantford—Leader, Miss Lily Macarthur.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.
British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Mrs. John Booth, 3 Nealon Ave., Toronto.
Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.
Satskatchewan.—Mrs. C. P. Young, 916 Spadina Cres., Saskatoon.

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FIVE POINTS FOR AFRICA. By Margaret Wrong..............	.75
COPPER IN AFRICA. By T. Cocker Brown.....................	.10
WHY CHRISTIAN EDUCATION? By E. B. Castle..............	.10
PRAYERS FOR AUXILIARY MEETINGS........................	.25
THE ARMOUR OF GOD..........per copy 10c.........per dozen	.75

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XIX JULY-AUGUST 1943 No. 7-8

THE GLAD TIDINGS

Church of Christ in China

Progress in Yunnan

On the Bhil Field

Church at Providence, British Guiana

Montreal Fellowship

Holiday in Kashmir

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XIX TORONTO, JULY–AUGUST 1943 No. 7–8

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

THE Council Executive was honoured by a visit from the Moderator at its meeting on June 1st. Speaking briefly to the members, Dr. MacLeod expressed appreciation of the contribution the Women's Missionary Society was making to the work of the Church. The successes achieved in the past, he trusted, would be but the earnest of greater work in the future.

Another welcome visitor at the same meeting was Mrs. R. S. Stevens of Brownvale in the Peace River district. For several years Mrs. Stevens, then Miss Margaret Grigor, served as a deaconess in the Peace River country, on the Wanham field and later at Prestville. Last year she and Dr. Stevens went back to that northern part of Alberta to take charge of the Church's work on the Brownvale field. After thanking the Board for all it had done, she spoke of the wonderful development that has been taking place in the north, and the great opportunity for church work in the rapidly growing towns as well as in the new districts being opened up.

AT the request of the General Board of Missions the Chairman, Dr. A. M. Hill, will visit the western Synods during the summer. Mrs. Hill, who will accompany her husband, will endeavour to see as much as possible of the work being carried on in the West under our Women's Missionary Society.

THE members of our Women's Missionary Society were saddened to hear of the sudden death of Mr. J. G. Pelton when on a business trip to the West. Our deepest sympathy goes to Miss Pelton, her mother and other members of the family in their great sorrow.

Attention, Welcome and Welfare Secretaries!

AT the request of the Ministerial Committee in Brantford, Ontario, Miss Macarthur has asked that the following notice be inserted in the *Glad Tidings.*

– If you know of any young people or families moving to Brantford, will you send the names and addresses as soon as possible to Miss L. M. Macarthur, 129 Brock Street, Brantford, who is serving there under the Co-operating Committee for Christian Service in Camp and War Production Communities?

Where are all the Khaki University Students in Arts and Theology?

AN urgent appeal is made to all former students in Arts and Theology who attended the Khaki University at Ripon, Yorkshire, in 1919, to communicate their present address to Mr. J. O. R. Bremner, 531 Arlington Ave., Toronto, Ontario, if they have not yet received any communication from him.

It is believed that an Association of the Students in Arts and Theology could render valuable service in this time of National and Religious emergency.

– The Secretary, the Theological Student Association, Khaki University of Ripon, Yorkshire.

Camp at Point Iroquois

"A REAL CAMP" at Point Iroquois under the auspices of the Brockville Presbyterial of the Presbyterian Women's Missionary Society.

For Boys, 8 to 16 years of age—June 29 to July 9.

For Girls, 8 to 16 years of age—July 9 to July 19.

Young People's Camp—July 19 to July 26.

To give our children and young people an opportunity to enjoy ten days of helpful and healthful recreation and instruction under trained supervisors.

Rates—Registration for boys and girls	—50 cents
Board for boys and girls	—$5.50
Registration for young people	—$1.00
Board for young people	—$1.00 per day

Registrar—Mrs. R. D. Ledgerwood, Box 38, Mountain, Ontario.

NOTE.—This is one of the camps to which our Women's Missionary Society is making a contribution.

The Annual Report

THE Annual Report of our Women's Missionary Society will very soon be ready for distribution. The members are asked to note that copies of this printed report are supplied to *all* branches of the Society. (1) A copy is mailed to each Provincial and Presbyterial officer listed in the report; (2) To each Presbyterial Corresponding Secretary is sent a parcel containing the copies for the branches in the Presbyterial. These are to be given out as follows:

Two to each Senior Auxiliary;
One to each Young Women's Auxiliary;
One to each Affiliated or Associate Society;
One for the use of the Girls' Organizations in a congregation;
One to each Mission Band

It is important that the branches get their copies of the Annual Report *promptly*—the sooner it is received and studied the greater its value. Attention is again called to the fact that the Reports sent to the branches are not intended for the use of officers only, but should be made available to all members.

There will be on hand a limited number of reports. A copy may be obtained, for 25 cents, on application to Miss Helen Mackintosh, Room 800, 100 Adelaide Street West, Toronto.

The Church of Christ in China

IN his address to the Provisional Council of the General Assembly of the Church of Christ in China (February 10th) the Chairman, Dr. W. B. Djang, after expressing gratitude for the help and encouragement received from the co-operating Mission Boards and from churches all over Free China, as well as the missions, and for the great progress made in missionary work during the year, went on to speak of what they are working for.

''The success and satisfaction referred to should not make us in any way contented with things as they stand. They should serve as incentives and as encouragement to enable us to undertake the great task which is laid on us. We must not forget our goal and our aim and must realize how far we have yet to go in attaining them. First of all, let us remember that the Church of Christ in China is a *Movement*, not merely a denomination or an organization. The fact that we are the largest and strongest Protestant church in China should not make us proud, but more keenly aware of our responsibility. . . . Secondly, it is a *Missionary Movement*, with the aim of bringing the Gospel of Salvation to every group and class of people in China. We have not promoted union for the sake of large organization as such. It is the sense of responsibility for the evangelization of this great nation of ours, and the pitiful smallness of the number of our fellow Christians that we have at present, which urges us to promote union that we may save energy, avoid duplication of effort, and carry forward our task. Finally, it is a *Kingdom of God Movement*, which aims at doing the will of God on earth as it is done in Heaven. We do not mean merely to proselytize. We hope to permeate and transform the political, economic, and cultural life of China with the teaching and the spirit of our Lord Jesus Christ. Then let us remember that the C. C. C. is a *Registered Church*. We are up to now the first and only registered Church in China. . . . The decision to register the Church was taken with prayerful deliberation on the part of our far-sighted predecessors. But they did not have time or opportunity to work out all that this status involves and incurs. We are in much closer relationship with the Central Government than our predecessors were. . . .

''Next, let us remember that this Provisional Committee or Council is the only body charged with the duty of carrying out and carrying on the policy and programme of the C. C. C. . . . We are to use whatever talents happen to be available to us in the interest of the Movement. We must be prepared to go on and forward, not to stand and watch. In order to do justice to our great leaders, Dr. C. Y. Ch'eng and Dr. A. R. Kepler, to meet the needs of our nation now and hereafter, to rally the Christian youth to the work of God, we of this Committee or Council must carry forward with faith, hope, and courage.''

Concluding paragraphs of Dr. Djang's address on ''The Church in China, in a Period of Transition'' at the West China Church Workers' Conference in Chengtu (January 24):

''*The message of the Church must be spiritual.* It may seem that this final point is too obvious to be mentioned, but it needs emphasis in this time of transition. It is evident that we are surrounded by and burdened with political and economic questions of the greatest gravity. But we who are Christians must give primacy to spiritual things. We are proud of the fact that the Church in China has taken a prominent part in every kind of social movement. During the recent years of national struggle for existence Christians have distinguished themselves in every line of service—to the soldiers, to refugees, to the distressed and wounded all over the country, and recently even to the neglected Tribes people in the frontier provinces—but we must not forget that all such efforts are meaningful and effective in proportion to the strength and spiritual depth of the life of the Church.

''What China in the period of transition needs from the Church is first and foremost the spiritual message which touches, transforms, and comforts the heart of man. How much of our Christian preaching and writing is in keeping with this most profound need? Do we not, too often, err on the side of talking politics, economics, social problems and intellectual gymnastics in which we are mere laymen, while neglecting the one thing for which the Church exists?''

Recent News of Mission Work in Yunnan, West China

IN **Kunming**, the capital of Yunnan Province, the workers under the Church of Christ in China are the Rev. V. J. and Mrs. Jasper, Miss Helena Gibbs, the Rev. T. K. and Mrs. Chiu, and the Rev. Y. C. and Mrs. Tsai. The Chinese staff are living in the new residential quarter just outside the West Gate of the city in the cottage purchased with money given as a Thank-offering by a Chinese member of the congregation. Mr. and Mrs. Jasper, Miss Gibbs, and Dr. and Mrs. Hsueh (he is the chairman of the Directing Committee) share the courtyard at the North Gate. The student centre and church are in connection with this courtyard.

''Twenty to thirty have been received into church membership during the year and six are now being prepared for baptism. Mr. Jasper reports that 'Mr. Tsai's preaching is an inspiration . . . congregations have increased and, what is more indicative of our progress, the attendance is regular. . . . The premises have become a hive of activity. The church is certainly showing healthy signs of growth and development.'

''Miss Gibbs' return to Kunming early in April will give a decided impetus to the women's and children's work. Mr. M. S. Hsu, a local

Christian, has offered to pay for equipment and other material to start a church Kindergarten. Probably Mrs. Chiu or a Miss Chien (recently of the Canton Union Theological College) will have charge of it. A building fund of $5,050 (national currency) has been collected, and the usual church offerings amount to NC $4,500.

''Each week members of our staff lead seven Bible classes for college students, three other Bible classes of Yunnan men at the Y.M.C.A., two singing classes, three English classes, two religious discussion groups, one large student fellowship and forum, as well as a Christian Endeavour Society and preaching.'' A good deal of relief work is also carried on, and the evangelistic work at the Taoyuan chapel, ten miles south of Kunming.

In **South Yunnan** Mr. and Mrs. Paul Wu are working as evangelists in Kokiu city, at present the only representatives of the Church of Christ in China in that large area. ''In January 1943 Mr. Jasper spent ten days at Kokiu, to confer with and encourage the Wus and the local congregation and to visit the mines.'' Of the methods and working conditions at the new Central Government mine, which he visited with a number of college professors and mining experts, Mr. Jasper speaks highly; but ''precisely the opposite still continues in the much more numerous private mines with their slave boy workers. It is they who still mine most of the tin.'' An appeal has been made to the General Assembly of the Church of Christ in China to send an experienced Chinese evangelist to work in Kokiu and the surrounding district.

The North American Boards' Advisory Committee recently received official word that the Directing Committee approved of the sending of missionaries to Yunnan, ''as many and as soon as possible''. ''It is imperative that the co-operating Boards find at least two experienced foreign missionaries for Yunnan this year, one for Kunming and one for South Yunnan, both preferably evangelists, though an educationalist and a social worker are also much needed.''

Of the opportunties in Free China—'' 'A year's work now will count for many years under normal times.' In spite of, perhaps because of, the situation, God is opening hearts to the Gospel.''

''The cost of living in Free China continues to rise steadily, though at a slightly less rapid rate. For example, at our Kunming mission home in December very simple Western-style food made from all local materials was costing NC $100 per day (U.S. $5+ per person), by February it had risen to NC $120 a day (U.S. $6.30 per person a day). . . . Coffee is quoted at U.S. $15 to $20 a pound, pork U.S. $1.60 a pound, eggs U.S. $2 a dozen. Charcoal, the fuel of the common people, which in 1938 cost NC $18 per 100 *catties,* and this was regarded as exorbitant, is now priced at about NC $2,000 for the same amount. A ricksha ride across Kunming, which was ten to fifteen cents National Currency in 1938, now costs $15 to $20. Travel is almost prohibitive.''

FROM the first annual report of the Yunnan work of the Church of Christ in China:

– The venture was planned some time ago, but the new churches at Kunming and Kokiu are now just one year old.

– Starting from very small beginnings, the church has grown and is now a very potent force in the city and neighbourhood of Kunming.

– In spite of air raid alarms, the student work and church services were continued during the first half of the year—classes were held regularly at the Y.M.C.A., at the Engineering College, and at the church for student groups who were interested in the Christian message. . . . Families from the occupied areas began to take an interest in the work. Visiting was done between alarms, and student work was done in the evenings.

– The big change came with the evacuation from Burma and South West Yunnan. . . . The compound was crowded with refugees, and every day brought the enemy nearer. . . . The Chius and the Jaspers (Miss Gibbs and Miss Hsu had gone to Chengtu) began work among the new arrivals. Rev. T. K. Chiu took a leading part in caring for the Overseas Chinese in Refugee Camps, and improvised hospitals. Cholera broke out, and the task became even more urgent. Mr. Jasper was invited by the British authorities to act as evacuation officer with the approval of the Government of Burma, and was asked to arrange transport for Burmese, Indians, and British nationals. Funds were provided for relief of those in need, and free transport was provided for those not in a position to pay for it. Indians were repatriated and Burmese were sent to India at the expense of the Governments of India and Burma, while wounded and sick were looked after until well enough to travel. This was the first really vital relief work that was done, and it has brought credit to the church.

– Two nights a week the Holy Light Fellowship from the two universities meet together for the English Club under the leadership of Mrs. Jasper, and on Wednesday they have an Endeavour Service. While this group meets on our own premises, Mr. Jasper's group at the Y.M.C.A. meets for Bible classes. On two nights a week there is a large attendance for the Modern English Class. The British Ministry of Information are co-operating in providing the literature for this class, and the attendance of educated people is everything that could be desired. Some of our new members are drawn from this group. The Wednesday Bible Class led by Mr. Jasper is of great value in that it is a stepping-stone to a deeper interest in the value of the Christian message. . . . The Rev. T. K. Chiu, the pastor in Kunming, leads a Bible class for students, held early in the morning several days of the week.

– Regarding the need of workers: Someone is needed to take the Jaspers' place in Kunming when they go on furlough. Then we need foreign workers for South Yunnan, both evangelistic and educational. The field is wide, the task is challenging, and the district needs the witness that only the Gospel can give. We appeal to the Chinese Churches for workers who are not afraid of a hard field, and to the Home Churches for workers who are prepared to join in the three-fold mission of preaching, teaching, and healing in a district sadly in need of all three.

– Looking back on the first year of our existence as a Church, there is a great deal to be thankful for. Our hopes have been fulfilled in that we have established a *live church* which is able to witness to the redeeming work of Christ. Our next stage will be expansion, both at Kunming and at Kokiu. We have been hindered by many difficulties inherent in the war situation, and the prospect seems to be much the same for the near future. . . . In spite of this, however, we see before us an ever increasing field of service, and we hope that we shall be able to continue the work to which we have been called. We ask our friends in China and in the West to support us by their prayers, by their active help, and by their sympathy with our cause.

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International Service

Mr. Jasper adds the following note:

Last Sunday I went to Peach Orchard (the Union C.C.C., Methodist and Anglican congregation) and had the privilege of having a very mixed congregation. There were the usual villagers, the school children, and some of their teachers. The organist was a British Tommy, a Cambridge graduate and also a Member of the Royal Academy of Music, London; and two U.S. Army men who had adopted some of the children. The children are largely Overseas Chinese, stranded after their long wanderings from Burma. Some of the Americans are investing their pocket money in helping these war refugees. It was quite strange, but not without its very real joy, to see these three men taking part in a service in which they did not understand a word except the number of the hymns. All the rest of the service I took in Chinese, but at the close I felt bound to give them a résumé of the sermon in English. It was really International Day at Peach Orchard Village.

The first quarterly report of the Yunnan Church-Mission for 1943, which has just come to hand, gives this further information about Peach Orchard. ''In this village there is a school for evacuee and refugee children from Burma. Some of the soldiers of the U. S. Army have adopted the poorest of these and are being responsible for their education and board. When I went out to take a service recently I had the pleasure of preaching to an international congregation. The villagers, simple and devout, turned up as they always do, but in addition were a group of pupils with their 'guardians', who were U. S. Army men with a definite interest in the children and their welfare. The organist was a graduate of Cambridge and of the Royal Academy of Music, now a member of the British forces.''

From this latest report, too, we quote the following: ''We are happy to be able to welcome Miss Helena Gibbs back to Kunming, and we feel that this will be an additional help for our work amongst the student classes, especially the women students. We are planning an Inter-Church Conference under the leadership of Dr. W. B. Djang, who is now visiting Kunming. Dr. Djang's arrival from Chengtu, where he is chairman of the General Assembly of the Church of Christ in China, has been warmly appreciated by the Advisory Committee, the Staff, and the Church at Kunming. During his visit we shall discuss the constitution of the Yunnan Mission, and the development of our work here.''

(Regarding Mr. Jasper's visit to Kokiu)—''During my visit I was treated with every courtesy by the mines officials at the Refinery and Washery, and was gladly given permission to visit the Government-controlled mine up among the mountains away from the city. . . . Through the kindness of the Management I was first taken around the Washery and Refinery where the ore when it comes down from the mountain is washed and refined by various processes. I was interested in the strange phenomenon of old-fashioned and modern methods of washing and refining going on side by side. The difficulties of transport and of getting the necessary materials made it necessary to revert to the old methods in some cases and so there are these old plants at work next to the more modern and more efficient methods. The visit to the mine was a treat that I had personally looked forward to for a very long time. The journey was an adventure, and had to be made with an armed escort. . . . When we reached our destination we were given a royal welcome by the officials at the mine. We found that we were not the only visitors, for a professor from the same university where I am a lecturer was also visiting the mine with a Government mining expert. This was an admirable opportunity for me to go down the mine, and I took the opportunity of asking if this could be arranged. To my great pleasure it was arranged on the spot, and all three of the visiting party arranged their own itinerary through the mine workings together. . . . The airways, waterways, and roadways through the mines were in an excellent state of repair. . . . The shaft was a piece of excellent engineering and we went down slowly enough for experienced eyes to see what a good piece of work had been done. We saw some of the fossils that had been taken out of the earth, and one was of great interest. It was the tooth of an elephant preserved in the limestone deposits there. Up until the thirteenth century there were elephants in Yunnan province.''

Come away, beyond the storms
Ever shines the blue,
Come away, beyond the forms
Ever dwells the true.

—*G. Macdonald.*

Christmas Time on the Bhil Field

– Miss Beatrice Scott writes from Amkhut (February 9th):

. . . When I last wrote I was just beginning to attempt to teach an English class, I still have just one class. I also mark copies for all the English classes and attend Study Hour to help them with corrections. I enjoy it very much, in spite of having to stumble through a few explanations in Hindi. I began with a Senior IV Class but after the December exams. we made some changes and I now have the Junior IV. . . .

We have been beginning school at 8.30 during the cold weather. They have recess from 12 to 1, when they eat their food, and finish school at 2.30, the older children staying an hour longer for study. In warmer weather we begin at 7.30, finish at noon, and have study in the late afternoon. It is still cool at night. In fact, it has been very changeable. There has been as much as 10 degrees' difference in temperature in two successive nights. It is always warm in the middle of the day. Many of the people are suffering from colds and fever this weather. When Dr. and Mrs. Quinn and Ruth and Miss MacMurchy were here on Friday a number of the sick people were examined and treated.

I am still spending a large ''half'' of my time at language study, reading three hours a day with the pundit. We heard that there might not be a Language School this year, but there was a notice in the *Indian Witness* last week that it would open on May 1st, two weeks later than last year. We had been asked to send in our applications last summer in order that the authorities might find out whether there would be enough students to carry on. Last year a number of evacuees from Burma, Malaya, etc., took special classes, and perhaps they will be continuing. I don't know of any new people. Part of my study time is spent in preparing the Sunday School lesson, as I have a class of girls about 12 years old. So far, I go over it with the pundit and then we have a conversation class on the topic, which helps to fix new expressions. . . .

We had a very pleasant Christmas time. On account of the scarcity of petrol we do not make many trips, but the week before Christmas Miss Sherrick and I went with Miss Douglas on a combined school and shopping trip. On the Thursday evening we went as far as Mendha and had a nice visit with Mr. and Mrs. Knox and their little girls. In the morning Miss Douglas inspected the school and left the Christmas parcels for the children. After breakfast (it still seems odd to me to be having ''breakfast'' at 11 or 12 o'clock) we went on to Dohad. We had quite a list of Christmas ''kapara'' (cloth), etc., besides our own things, so that it was quite late when we returned to Sardi. We stayed there until morning—I stayed for the week-end.

On Monday the children were free to attend the bazaar in Bhabra. There is a special market day in each of the villages once a week, and Monday is Bhabra's day. Each of the children is given a few annas to spend. As change is very scarce this year Miss Williamson gave a rupee to a group. The older children quite gaily walk the nine miles and back. On Tuesday evening they presented their Christmas drama, which consisted of several scenes from the Christmas story, and a number of Christmas songs and carols. They enjoyed it very much. On Wednesday those who were going home left. They walked part way. Some would go part way on the lorry, and a cart came part way from Jobat for others.

On Christmas Day service in the church began at 11 a.m. At the close each child was given a dress or pants and shirt, and a package of ''*goor*''. Then everyone went outside for the sports. They had races, tug-of-war contests, etc. Perhaps the contests which aroused the most interest were the shooting contests with bow and arrows. Several groups of boys and men took part. About 4.30 everyone went to the yard of the Girls' Hostel, where the food was ready. Some men had been busy most of the day cooking curry and rice, and several large tubs were filled with it. The people sat in rows and produced their plates or large leaves. The women and children were greatly in the majority. Someone must always stay at home to attend to the cattle and keep an eye on all the belongings. All were served and started for home before dark.

The Tuesday after Christmas all the missionaries on the field, including Mr. Toombs, who was home on leave, were at Jobat for a progressive dinner. One course was served in each bungalow. It was good to meet all the people—some I had not seen since last year. I remained for a few days in Jobat. On New Year's Eve the people of the congregation, young and old, met at the Women's Missionary Society bungalow for a watch-night service. Games were played and tea served, then the service continued until the bell sounded the old year out and the New Year in.

The next day was the congregational picnic at the Fort, a few miles out. Most of the people walked, but some of the smaller children rode in the cars and the trailer. At noon they met in groups—mostly family groups, I believe—beside the stream for dinner. We were presented with so many different ''tastes'' of Hindustani food that most of our own was untouched. Then sports were held in a nice open space among the trees. It was just like a picnic at home and it was hard to realize that it was New Year's Day. When the car brought me home, most of the smaller school children rode in the trailer. In some places the road was rather rough and we could hear screams of delight in the middle of a song as they passed over a bump. When they arrived one could scarcely recognize them—they were just plastered with dust. But they didn't seem to mind.

During the last month Miss Sherrick and I have been doing some visiting in the evenings. Usually two of the lady teachers go with us. I find this very interesting and am glad of the opportunity to get to know some of the people.

One Friday afternoon recently we two went with the teachers and the older children on a ''hike'' to the top of one of the nearby hills. We walked single file through the fields for about an hour and then started up the hill, walking up a narrow path among the trees and undergrowth. One of the girls gave me a nice smooth stick which she had picked up, and it helped a great deal. As I am not a good climber, I held up the procession to rest once in a while. At the top of the hill there are some huge bare rocks. In the side of one of these is a cave with a smallish opening in front but high enough to stand inside. All the inside has been daubed with paint. There are two idols about two feet high, each representing a person. Around and on them were bits of cloth and remains of food which had been offered to them. There were also little lamp holders which had been used at ''divali'' time. I am told that this place is visited chiefly by women who have no children and who think that if they worship here children will be sent.

We went on to the top where we ate *goor,* peanuts and some fruit which we had brought with us. The boys took turns carrying them, so it was not a burden, and they proved quite refreshing. The view from there was lovely—we could see the wooded hills and valleys on both sides. The children were quite excited and pleased with the outing.

This morning we had the Raja Sahib and a member of the Forestry Department for breakfast. A much greater supply of wood than usual is needed at this time on account of the war, and they were making a tour inspecting the jungle.

We were glad to get *The Glad Tidings* and *Records* this week. Mail comes about once a month and not in order, but I think most of it arrives some time.

What if the sunlight always lay
Upon these hills and fields of May,
I think our eyes would search the blue
Seven times a day
For one small cloud of gray.

Man's nature swings for ever to and fro
From Summer joy to agony of snow,
From depth of sorrow to th' enraptured height
That angels know.

And so I think God will not be severe,
If, knowing all the time that we are dear,
And that His Hand is over us in love,
Our faith should tremble on the edge above
The perilous steep of fear.

Alice F. Barry in *The British Weekly*

Preparing to go to Toran Mal

MISS WILLIAMSON was just about to leave Amkhut for Toran Mal when she wrote on April 27th. Miss Douglas and Miss Sherrick had left the week before for Kashmir, and Miss Scott had gone to Landour to remain there for the term at the language school, and until after the oral examination: the later written examinations she could write in Amkhut.

—In these days it is hard even to get out to the railway. Miss Douglas arranged to visit the Jobat school at the time Miss Scott would be leaving for Landour and could go with her to Jobat. "Then Miss Scott went out with Miss MacMurchy from there. To go to the hills requires such a lot of clothes and bedding, especially for a long stay and by the time two people with a driver get in a car, along with their luggage, there is not much room left. So that was why Miss Scott went with Miss MacMurchy. Otherwise they would have had to send their things out on an oxcart and that takes time.

I was over at Jobat last week to deposit our two smallest charges so that I can get off. It is quite a job making arrangements for everybody who has to go and stay. . . . Miss McConnell is letting them stay in the Nurses' Home with the woman who looks after them. They will likely be spoiled badly, but that will not hurt poor little orphans.

One baby died a few weeks ago, the one whose mother died when it was born. The older children have gone into the girls' hostel. One little fellow went home. He came to us after his mother's death when he was about three months old. His family have always come regularly to see him and this year (he is now six) they asked to have him home for the holidays. We shall see how it works. They will likely spoil him.

We were worried about our food situation for a while, but through the kindness of our Maharajah Sahib this has been taken care of. Now practically all our needs are attended to for some time to come, that is, the large items. We were not sure either whether we could get any food in Toran Mal for our boys but that has been managed too, so they have got off, eighteen of the orphans. Two go to their father up there.

Now I am getting off to-morrow morning, I asked for some extra petrol for the trip, hoping to go by Barwani, but the coupons did not come until this morning, a gift from His Highness from his personal supply, so it is too late now to change the arrangement, but we will not have to worry about the return journey."

. .. . Toran Mal is a good holiday. (Miss Williamson had been urged to take a "real" holiday.) And I have a chance to see that everything is all right in the house and property, and the boys have a good time besides doing all the odd jobs, such as carrying wood and water. I have a good bed, something in this land where most of the mattresses are about one inch thick; take along my radio, have my own windmill to charge the battery; have my own small refrigerator; and as many comforts as it is possible to have in such a jungly place, besides having the pleasure of helping others to enjoy the place, too. This year Dr. Buchanan and Miss Ruth are up there, also Miss Larsen from the Danish Mission, a Swedish lady and possibly a Swedish couple. Mr. and Mrs. Toombs were hoping to go if he got a month's leave. . . . Major Thompson said Toran Mal was the best hill station he had seen yet. The lake makes it very attractive. . . .

The Maharajah has been in three times hunting recently and is in to-day with a party. They sent over for chairs and a table, so I do not know whether they will call or not. It keeps me all in a swither when I know they are coming, but to-day I have not time to swither and wonder. The watchers on the gate will send the word along speedily and then I shall do a lightning change act and be ready to receive them.

A New Interest in Missions

A chaplain with the infantry in New Caledonia says, ''Out here we find the Christian religion the closest tie we have with our strange neighbours. The good work done by missionaries in past years has borne fruit in Christian character. People of various races find that they are one with us American soldiers in the same loyalty to Christ and the great human ideals of justice and liberty which rest on Christian truth. We should support missions for those whose lives are freed from darkness and despair by the light of the Christian Gospel. And it will not hurt us to know that the same mission work has paved a way for us here in New Caledonia, having created a spirit of sympathy and understanding. None of my sturdy men will ever say, 'I don't believe in missions.' They are all for it.''—From *Forward.*

In a letter from a member serving in the West African Forces there is a particularly interesting reference to missionary work and the writer's impression of it: ''When I first came out I was sent right up-country with another two white men. Up there we made friends with the missionary, who was an American. He rather upset my conceptions of what a missionary's job was. It is a real tough one, plenty of kicks and pricks, badly handicapped through lack of money. His place is nearly a hundred miles from the nearest white man, and he treks through the bush to visit his people, sometimes for months on end. At the nearest village to us there were two ladies, can't say which church, but they had their hands full running a mission and doctoring up the natives, as the nearest hospital and doctor were thirty miles away. As an onlooker I should say that lots more help could and should be given to the natives of this colony, and I am sure if only those missionaries would write their experiences no one would grudge the necessary help.''—*Life and Work.*

Working for God

By Mrs. James Dickson

IT stood alone, a tiny white church set back from the roadside amid a wilderness of tall grass and neglected shrubbery. It looked like the face of a waif in a city crowd, as if no one belonged to it and nobody cared; it looked as if some careless person had built it there in a suddenly sombre mood, and then had turned the key in the lock and had gone on his way forgetting. But it was a church, and it was God's house of prayer, and there must be someone somewhere who would need it, love it, and cherish it.

I began to question people about it. ''Oh, Providence,'' they would say with an inevitable shrug of the shoulders. ''We've nothing there.'' (Providence was the name of the plantation on whose outskirts the church stood.) I asked the catechist whose charge it was. He, too, shrugged his shoulders.

''There is nothing there, mem sahib,'' he said. ''Sometimes two people come out to church, and sometimes none. And there is no Sunday School.''

''But there must be people around there when the plantation is so near,'' I protested, thinking of the great crowds and hundreds of dark faces eagerly pressing towards the light when we had held open-air meetings at night under the great tree at the market-place in Providence.

''Oh, yes, there are people there but they are not interested, and they won't come.'' The closed doors and dusty windows of the little-used church seemed to give sad confirmation of the catechist's opinion, ''People are not interested and they won't come.''

We laid our plans carefully. The countryside is very black at night now as there is a scarcity of kerosene for lamps, so I invited our evangelist to come for three Sunday evenings, and to bring his light. Then we sent out word that the evangelist, whom they had heard speak in the market-place, would be in the church on Sunday evening. The bright light shining out into the dark, the warm attraction of people singing, and the promise of the evangelist, all had the desired effect—our little church was filled.

The church was filled—but, still, who would care for it from day to day, from week to week? I needed a band of Happy Workers. That first Sunday evening after the service, I spoke to the women about it. I seemed only to meet with stoic indifference and faces turned away. Still I persisted.

''I'll come to-morrow at three o'clock to the church and tell you more about it,'' I offered. They made no comment, and I felt that perhaps to-morrow I would come to a tryst in the little church with no one but God.

Early the next morning I had a telephone call from Providence. ''It will be useless for you to come to-day to have a meeting,'' a voice assured me. ''The women have all gone to the rice-fields.''

The next Sunday evening the church was filled again. I found the women a little more approachable and friendly now. ''Come early to-morrow, and I will go with you to visit the homes and we can invite the women to meet at three to make a Happy Workers' group,'' one of the Christian women volunteered.

It rained heavily all night, but the next day we ploughed through the morass of mud and water, through grass and puddles and ponds, to reach the homes far in the plantation. At first we tried to choose a path, but after a while it didn't matter any more, for our feet were so wet and muddy up to our ankles that nothing could do them more harm.

Half a dozen women and their children gathered in the church at three o'clock. We told them of women of the past, how they had followed Jesus, listened to Him, believed Him, and how women to-day were just the same at heart, capable of love and devotion, whose service God would not despise. We told them of the wisdom of laying up treasure in heaven instead of on earth, of the joy of working for God instead of for self, and of how the church was God's house of prayer and should be kept clean and cared for more than our own homes.

They agreed to come on Thursday and houseclean the church. Five of us came on that day armed with pails and soap and cloths and brooms. The dirt of years past stood in corners, the dust of years past clung to walls. One woman paused, while standing on a bench placed on a table where she could vigorously wield a broom to reach the highest cobweb, and spoke to the rest of us earnestly and in deep self-reproach. ''I took two weeks off at Christmas time and cleaned my own house, but I have never cleaned God's house before.''

When we finished, it was almost dark, but the sunset glow still lighted the West. We were very weary as we trudged homeward, but I was still alert enough to hear and understand when one woman said to her neighbour, ''When you start to do your sewing for the Happy Workers, you can use my sewing machine. We are working for God now.''

And suddenly my heart sang. ''We are working for God now''—I felt that dams of selfishness and pride had given way. The other woman's expression of astonishment and happiness confirmed my belief that this was the first time such an offer had been made. I knew then that they had caught the beginning of the vision of a new life, a life far above the old grubby manœuvring for self alone, a life radiantly sure of the value of ''working together for God'', on a pathway that would bring them peace and happiness inexpressible. The future of the little white church, I felt, was assured.

The Tenth Birthday of the Montreal Fellowship

By Miss Jean Howe

EVERYONE loves a birthday party. We are going to tell you about a real birthday party. Ten years ago the Montreal Young Women's Leaders' Fellowship, the first such Fellowship in Canada, came into being. On Wednesday May 19th, in Melville Presbyterian Church, where the Fellowship had its ''beginning'', past and present members and guests gathered to celebrate this happy anniversary. Miss Jean Ferguson, President of the Fellowship, and the two Presbyterial Young Women's Secretaries, Mrs. N. R. Dunlop and Miss L. B. Morton, welcomed them.

Miss Mildred Cavers and Miss Margaret Macnaughton, in presenting the history of the Fellowship, brought out in their conversation the aim and purpose of the organization, the studies undertaken in the ten years, the benefit derived by the members, and the position of the Fellowship in the Montreal Presbyterial.

Mrs. W. E. Baker, a past president of the Presbyterial, speaking of the Fellowship from an ''outsider's view'' told of the assistance given to the Presbyterial by the Fellowship, especially at rallies, and of the ever increasing share of responsibility taken by the Fellowship. Mrs. Charles Johnson, immediate past president of the Presbyterial, told how she had watched the growth of the Fellowship, and the broadening of the ideas of the young women as they realized the missionary task. Mrs. Johnson mentioned, too, the work of the Friendship and Stewardship Teams in creating a feeling of unity within the department. The new decade before the Fellowship, she said, would be an intensely critical one, teeming with possibilities for work for God.

Miss Morton read greetings from absent members: from Vancouver, Washington, Rochester and Barrie came congratulations and good wishes. Mrs. Dunlop brought messages from Miss Negoro, Young Women's Travelling Secretary, and from Mrs. A. W. Pae, Presbyterial President when the Fellowship began and later Young Women's Secretary. Mrs. Pae, to whom the Fellowship owed much, expressed her warmest interest in all its activities, and wished it continued success. Miss Negoro's letter reminded us of this good friend in Toronto who is always ready to help.

Mrs. A. M. Hill, Provincial President, sent congratulations, expressing regret that she was unable to attend. Mrs. R. A. Kerr, Presbyterial President, brought greetings and expressed appreciation of the work of the Fellowship members. She stressed the need of interesting the young women of our churches in the great work of missions. The Rev. Dr. Wm. Orr Mulligan of Melville Church, who led the Fellowship in its first two studies, spoke of his happy memories of the evenings spent in leading the group in studies from the Old and New Testaments.

Saying that no birthday party is complete without a present or two, Miss Ferguson, on behalf of members past and present, presented Mrs. Dunlop with a Life Membership certificate and pin.

The chairman introduced the speaker of the evening, Miss Laura K. Pelton. In addressing the Fellowship, Miss Pelton said that she was speaking informally and intimately to a group of women who, she understood, were willing to accept responsibility and were interested in giving leadership in the work of our Society. Nowhere did she know of a happier relation between Presbyterial and Fellowship than in Montreal. Outlining the work before us at the moment and picturing the scope of work facing us for the future, Miss Pelton reminded us that one of the immediate needs was the enlisting of many younger women so that our ranks might be strengthened for the work that needs to be done now and for the vast amount that lies ahead. As leaders we should be storehouses of up-to-date missionary information and should use our ability to assist in mapping out Auxiliary programmes that will draw and hold younger women. We must think carefully before allowing other activities to take the place of our Auxiliary and Fellowship work. ''As a Fellowship,'' she said, ''you will, I am sure, continue to lead the young women in this Presbyterial to give in terms of stewardship.'' In closing, Miss Pelton suggested that each of us ask herself, ''In the face of all these responsibilities what more can *I* do?''

Miss Ferguson expressed the thanks and appreciation of the Fellowship for Miss Pelton's stirring and thought-provoking address. The Young Women's Conference hymn, ''Pray, Give, Go'', was sung, and then the members and friends enjoyed a social half-hour, complete even to a birthday cake.

Thus ended a happy and long-to-be-remembered evening. After such a party, who knows where the enthusiasm and good resolutions of the Fellowship members may end? Perhaps you may hear even of new missionaries or evangelists. And now—''let us each to her task''.

Impressions of a Decade's Work

ON May 19th the Montreal Young Women's Leaders' Fellowship celebrated its tenth birthday and on the following day a few of the veteran and newer members met to review the ten-year life of the Fellowship and to discuss what should be its aims in the future.

On the evening of the Party we were much impressed by the witty and refreshingly critical historical sketch of the Fellowship's ten years given in conversational style by two of the members. The same frank and honest mood pervaded the informal ''get-together'' on Thursday afternoon and evening, and for that reason the review of the Fellowship's achievements impressed us much more than if the members had been inclined to view their efforts with comfortable satisfaction.

With much questioning and reference to records, the following emerged as results achieved through the life of the Fellowship.

All agreed that in the majority of their Young Women's Groups there was decided improvement in the worship services as a result of the work that had been done in that field in the Fellowship. In one Auxiliary, where the members had not felt competent to take a Young Women's Study, they were recently persuaded by one of their members who belongs to the Fellowship to try one. Now they consider that their meetings are much more interesting and informative and the help given to them by their Fellowship member has enabled them to gain confidence in the study method.

From the standpoint of the Presbyterial Executive the Fellowship has made a distinctive contribution to the work. During the ten years eleven of its members have served on the Presbyterial Executive as a result of their Fellowship training, and for a number of years the Fellowship has assumed responsibility for the programme of the autumn Presbyterial Executive meeting.

Looking to the future, the members of this informal gathering expressed themselves as fully aware of the great need for enlisting many more of the younger women of our Church in the Society's work and were anxious to assume their share in this task. As we chatted together much concern was expressed over the fact that so many women, older and younger, refuse to assume any responsibility to-day in the work of the Society or any department of the Church's work. They were resolved to direct the attention of the Executive and all the members of the Fellowship to the necessity for a programme more definitely aimed at awakening in the young women a sense of responsibility toward their Church and its work.

The young women of the Montreal Fellowship are honestly and seriously concerned about strengthening our Society by adding new members and improving programmes, that we may be equal to the opportunities confronting us. With their habit of fearless self-analysis and their awareness of a new day one left them with a feeling of confidence that where they are there will be growth in our Society. —*L. K. Pelton.*

The Dawn

It is the dawn! The dawn!
The nations from east to west now hear the cry!
Though all earth's blood-red generations
By hate and slaughter climbed thus high,
Here on this height, still to aspire,
One only path remains untrod,
One path of love and peace climbs higher.
Make straight that highway for our God.—*Alfred Noyes.*

Prayer

O LORD of heaven and earth and sea, we would render grateful thanks for all Thy mercies which make this world so beautiful and so rejoice our hearts and lives. Give us eyes to behold the wonders of Thy creation, and hearts to adore Thee, great Giver of all. For the dawn of day when the first beams of light break through the mists and shadows of the night, for hours of golden sunshine and refreshing rain, for peaceful hours of twilight and darkness, for the glory of the moon and stars, we render Thee our grateful praise. Still more do we thank Thee for Thine unfailing forbearance towards us, Thy erring children; and above all for Thy love shown to us in Thy Son, Jesus Christ; for His life of perfect purity and self-denial and obedience, and for our redemption through His death on the Cross.

O Thou loving and tender Father, Who wouldst have us make intercession for all men, we bring to Thee all known to us who are sick or in trouble. Do Thou, the great Physician, heal Thy suffering children. Be a very present help and comfort to those in trouble; guide any who are perplexed or in difficulty; and be a friend to all who are lonely.

Guide, we pray Thee, those who are set over us in authority in the affairs of the nation; grant them a clear vision and knowledge of what is right; and as Thou showest them the path, give them strength to follow it. Bless our sailors, soldiers, and airmen, our doctors, nurses and chaplains, and all who are trying to bring help to the needy. We remember the many homes and hearts that have been made desolate by war and calamity, and we pray that Thou wilt Thyself enter and comfort as Thou alone canst.

We ask Thee especially to bless all missionaries at home and in far-off lands. Give to them a great measure of strength and encouragement, a full and blessed reward in their work, and the constant sense of Thy help and countenance. To those who are obliged to forego their much-needed furlough grant refreshing to mind and body even in a distant land, and may the time soon come when they shall be able to rejoin their loved ones at home. Through Jesus Christ our Lord. Amen.

Religion, by lifting ministry up into worship, opens up infinite horizons and inexhaustible depths.—*A Devotional Diary.*

God's Way is Best

MANY years ago, one Sunday evening I heard a minister preach a very earnest sermon of which the whole message and burden consisted of the four words, ''God's way is best''. I don't recall anything else that he said, but I can see him now in my mind's eye, leaning over the pulpit cushion in a final appeal and begging his hearers to believe what was not merely an idea or a theory but a fact of life, that nothing we plan for ourselves and nothing anyone else can devise for us will approach in power and beauty the way that God has laid down for us, that ever and always God's way is best. The preacher was a well-known man and it was common hearsay that he had desired a very different career for himself than that which had been his. He might have had one charge after another, but he would not settle down to any of them because he craved the intellectual pursuits of a professorship and that along certain chosen lines. His independent means made it possible for him to indulge this ambition while the opportunities for a settled pastorate slipped by. Besides being a very able man, he was both kindly and sympathetic and might have made an ideal shepherd of a flock, had he not been obsessed by his academic dream, which never materialized. No one who listened to him that evening could doubt that he had learned in the hard school of experience something of the cost of taking one's own way. Much happier are those who ''wholly follow the Lord''.

That God's way is best may seem too obvious a truth to need accentuating where Christian people are concerned. Who of us would deny it? And yet which of us does not sometimes, in practice, fail to accept it?

An earnest and good friend of mine once told me that frequently she found it impossible to be sure of the right course to take. I confessed to the same difficulty but felt it was inconceivable that God would command us to walk in His way and then obscure it past finding out. Later I discovered that often only the first step is plain and that we must be satisfied to take that one step, confident that when we have taken it the way beyond will open up. It may be that for a long time ''step by step He will lead me''.

Furthermore, His way is the only safe way. God alone knows what dangers lie in every other path, and we run great risk of pain and loss if we turn aside or are led to wander. Spurgeon once said, ''The Lord was just ready to make kings of us, when we made fools of ourselves!'' Surely there is no greater folly than forsaking the way marked out for us by the God of Love and Wisdom. Yet we do it, and we have unbounded reason to be thankful that He is also the God of Patience. who has ever sought and drawn us back when our foolish feet have strayed.

The Kingdom that I seek
Is Thine, so let the way
That leads to it be Thine,
Else I must surely stray.

Smooth let it be or rough
It will be still the best
Winding or straight, it leads
Right onward to Thy rest.
—*Helen Fairbairn.*

Interesting Items from the Branches

(Gleanings from some Presbyterial reports for 1942)

– In spite of anticipated difficulties, the sectional meetings were better than ever, well attended and well conducted. The district vice-presidents did splendid work and it was possible to send a full complement of Presbyterial officers to each meeting.

– It was decided not to hold sectional meetings or Mission Band rallies in 1942. As the year advanced it was felt that it had been a mistake to drop these meetings. They were missed by many women who can never attend a Presbyterial annual meeting.

– Answers to the question: ''Have you secured new members by friendly greeting and personal interest and invitation?'' showed that one Auxiliary secured six, another three, and a third two. One Young Women's Auxiliary increased its membership from 16 to 31, and another from 17 to 42. Contributions were by free-will offering.

– All money was raised by free-will offerings.

– Young Women's Auxiliaries nearest the institutions of learning have been made responsible for students and every effort is being made to keep the latter in touch with the Church.

– Two Auxiliaries report their average attendance higher than their membership because they always have visitors at their meetings.

– A prayer circle in connection with the Auxiliary is greatly commended by the Auxiliaries that have them.

– The increase in the number of Home Helpers is a great benefit to the Auxiliary.

– Two Auxiliaries report that mite-boxes distributed for the additional 12 cents a member asked for at the beginning of the year to raise the allocation brought in more than the required amount.

– ''We are a group of older women and there are a lot of activities we cannot enter into so we decided to spend fifteen minutes in prayer before our meeting.''

– ''We have always had a cup of tea at the close of our evening meeting. Through this social half-hour a great many coming to town really got acquainted. On account of restrictions we felt we should give up the tea—but what about the social half-hour? A bright member suggested we sew during that time. A committee of three was appointed to prepare the work, quilt tops and other things, and we have been much happier and still have the opportunity to chat after the meeting.''

– An Auxiliary sends representatives every Friday evening to the ''Mother's Corner'', a rest room for men in the services. There are facilities for reading and writing, a radio and a piano. Clothes are pressed and mended. The men enjoy many restful hours and friendly contacts.

– As the Auxiliary Welcome and Welfare Secretary was unable to do her work, other members made 160 visits for her, ''with good results''.

– One small Auxiliary was unable to hold meetings owing to war-time restrictions but sent $28.40 to the Presbyterial treasurer as their missionary effort. They hoped to carry on this year.

– An Auxiliary reports using the group system for preparing programmes. ''A member of the group that prepares the programme presides during part of the meeting; several members who had said they could never preside did preside well, and are thus training for future leadership.''

– Many Auxiliaries have a Junior Organizations Secretary who does splendid work in the congregation by visiting and encouraging the Young Women's Auxiliary, Girls' Group, and Mission Band, thus keeping the Senior Auxiliary in touch with these groups and helping all to feel themselves part of the missionary family in the congregation.

– A Boys' Own Mission Band has a Look-out Committee, whose duty it is to keep track of the attendance of members, visit the sick and be on the look-out for new boys coming to the congregation and inviting them to the Mission Band.

(As we read many of these items we wondered why they had not been sent in last year to the Press Secretary for the Provincial pages of the *Glad Tidings* We should welcome news of this kind from the branches.—EDITOR.)

A Unique Experiment

UNDER this title the *National Christian Council Review* of India (December 1942) has an interesting article on the United Provinces' Five Year Scheme of training courses (then in its fourth year) ''for the inspiration and instruction of Church elders, officers and other members to enable them to take a more worthy part in the service of the Church and the task of evangelising their non-Christian fellow-countrymen''. Four teams of leaders, each with its own Director, work from a convenient centre (usually an existing training institution), conducting short courses ''in those parts of the United Provinces where the opportunities and tasks of the rural Church are most pressing''. The teams, which are interdenominational, are assisted by local leaders and the men and women who attend the training courses are drawn from all the churches in the area. The programme is practical, dealing with the needs of the rural congregations, and aims at strengthening the life, witness and work of the Church in the area.

''The United Provinces was chosen as the field for this experiment because of the serious situation confronting the Church which has resulted from the admission over a long period of years of large numbers of Depressed Class villagers without an adequate staff to train and shepherd them. It is a field which presents large hopes and possibilities and also some disquieting weaknesses. There is a large number of converts in small groups scattered over a wide area, most of them illiterate and socially depressed. On the other hand, there are, hidden away in remote places, thousands of Christians who have found new hope and life in Christ, and many of the town congregations and Christian institutions have been strengthened from their number. There are immense possibilities of development if Christian influence can be made sufficiently deep and strong.

''During the first three years some seventy-seven institutes have been held under the scheme. Differing conditions have called for considerable elasticity in the arrangements, but there has been a general unity of aim, and close co-operation and valuable interchange of ideas and methods has been achieved between the leaders who have represented the Anglican, Baptist, Methodist and Presbyterian Churches and Missions. In most cases the courses were about a week in duration, though others have lasted only a few days and some have extended to three months. Some of the institutes have been attended by large numbers, some by a selected few. Some represented large areas, others a comparatively small locality. Institutes for men have been the most popular, but there have been some separate courses for women and a few for married couples who have been accompanied by their families. The main effort has been concentrated on training village elders or other villagers likely to exercise considerable influence in their local group of Christians. Combined with the training course for elders large gatherings of local Christians in near-by centres and villages have been arranged, and usually a number of full-time Church workers and pastors have participated in the institutes and also met separately for their own conferences. The plan was devised with a three-fold aim in view: (1) to lead the whole Christian community into a fuller experience of Christian life in the fellowship of the Church; (2) to provide training for selected leaders in the hope that they would be fitted to conduct Christian worship and take the lead in the development of the Church in their own villages; (3) to provide instruction and inspiration to pastors and lay workers by actual experience of how effective teaching and training may be given to village Christians. Stress has been laid on full and intelligent participation in Christian worship, with training in the reverent conduct of services. There has been a good deal of religious instruction based on the courses of teaching approved by the Church in the locality and also discussions of common problems connected with Christian discipline and the achievement of more completely Christian standards of individual and social conduct. Adult literacy classes have proved very valuable and have roused a new interest in learning to read and brought a new sense of possibility and achievement. Simple handicrafts have also been taught with a view to providing subsidiary occupations which might bring some increment to the slender income of most of these village Christians. Recreation and social events have greatly helped to bridge over caste differences. Usually some effort in Christian service or in witness-bearing has been carried out to give those under training practical experience in passing on to others what they themselves have received.

''As a result of these institutes new encouragement has come to the whole rural Church in the United Provinces. Those who have had the privilege of attending the courses have found a new sense of God's presence and power and a deeper and richer experience of the saving grace of Jesus Christ. They have dedicated themselves to the task of leading their fellow Christians to a higher level of Christian living. Ancient shrines have been removed and new places of Christian worship have been built. Attendance at worship is reported to have improved in many places, the standard of Christian giving has been raised. The family altar has been set up in many a Christian home and the number of marriages by Christian rites has greatly increased. Many new enquirers are reported as a result of the stirring of new life among some groups of village Christians. A new atmosphere of hope and vitality pervades those villages where there are men and women who have attended one or more of these institutes. Ministers, village pastors and their assistants have caught a new vision and are giving themselves to the task of conserving the results. There has been a deepening of the spiritual life and the establishment of vital fellowship between village Christians and their pastors. The people are realizing in a new way that the pastors belong to them. They are beginning to realise a new responsibility for supporting their pastors in every possible way.

''The general opinion expressed by those who have been closely associated with this work is that here is the most effective way to build up the Church in the villages of India. It would be difficult to find any way of devoting available resources—of time, energy, men or money—which is more promising or fruitful in producing results which will abide. 'This plan of having Institutes or Summer Schools for village leaders and their wives is one of the most important developments of recent years.' ''

The aim of the Christian life is simple. It is to reflect each day and in every relation the mind of God, and to reveal to men His goodness, His truth and His love.

—*A Devotional Diary.*

A Holiday in Kashmir

By Miss Edith M. Magee, *Jhansi, India*

OUR holiday this year in Kashmir has been such a blessed one and my heart is running over with thankfulness to Him who loves to give us good things. Now only a few days more of this lovely coolness and then down to the plains and the heat and the toil. We are ready for it, brown with sun and wind and simply soaked in the peace and health that breathes over these slopes of pine and spruce, birch, fir, walnut and sycamore. Lower down is found a deodar, which is said to be a variety of the cedar of Lebanon. To me it resembles very much our coast hemlock.

In Srinagar (City of the Sun) we spent a lazy week recuperating from the three-day journey from Jhansi, arranging for our trekking outfit and visiting the old Moghal gardens of Shalimar and Nishat. Reclining on cushions in curtained ''shikara'', one is paddled along willow-shaded waterways, by streets of house-boats, floating gardens and beds of lotus and water-lily. . . . The Emperor's favourite resort was Shalimar but I prefer Nishat, which being considerably larger has more room to run into natural forest. Especially I love one corner of the seventh and highest terrace. There one can be alone for hours. The sun comes distilled through the spreading branches of chenar. There are no beds of flowers, only the wild honey-suckle that has found root in old walls, and golden roses that really belong to the level below; after covering a thirty-foot wall they have still some bloom left to spill over. Behind the farthest wall the blue and purple mountains rise like another wall to meet heaven. The lake lies so still below. Here perhaps beauty comes as close to security as can be on earth.

For all its beauty the ''Vale'' of Kashmir is too much a lotus land. After a week of it we were ready for higher ground, for the high, clean, lonely places so much more like home.

Our three weeks of trekking began the opposite of energetically when we stepped off our house-boat into a ''doonga''. A space about ten feet by six in the centre of the boat was to be our home for the next three days. Mats of reed made our roof and walls. The men who were to pole or paddle us, with their women and babies, occupied the front of the boat. Our ''Khansama'' had his corner too, with a built-in stove made of clay over a wooden box. Our ''doonga'' moved through the city along canals lined with other boats and walled by high houses . . . and finally we slid under the seventh and last bridge into the broad Jhelum and country quiet.

On a clear day a complete circle of snowy mountains can be seen walling this unbelievable valley. It began, geologically speaking, as a great lake, eighty-four miles long and about twenty broad, set down here in the very heart of the Himalayas. In May its level miles are green with paddy fields, fields of wheat and poppies, blue flax and yellow mustard. The fields are banked with willow and Lombardy poplar, and every uncultivated corner is glorious with iris—purple, mauve and white. Surely this valley is fit for Eden! And no one who knows the Kashmiri will doubt the fallen estate of its humanity.

Before sunset we reached Manasbal Lake, ''supreme gem of all Kashmir''. Its waters are deep, clean and clear. It is fed by springs or an underground river; in certain deeper parts fountains of bubbles rise at intervals and break on the surface. There we practised with the heart-shaped Kashmir paddles and found that the Canadian way was not as effective as the country way of handling them. We swam in the middle of the lake, then washed our clothes on a flat rock on the shore under the ruins of some ancient Moghal's pleasure palace.

Our pack outfit and riding ponies were waiting for us at Ganderbal. It was a glorious morning to start our real trekking. We were on the Sind Valley route for Sonemarg (the Golden Meadow). The sun shone on leaves still wet from last night's rain. There was fresh snow on the nearer hills, and on ahead, between the walls of the valley, a single white peak shone like a promise. There was something in the air, or perhaps it was the new snow, that brought back the hills of home. It happens so often in Kashmir, not that it's the grandest sights that move most; just some familiar wild flower, or a feel of air, and memory plays some old song on one's heart-strings.

We were in Sonemarg much earlier than the season; but ever since seeing it last year at the end of June, I had longed to see the Valley of the Glaciers before the snow had melted back so far. I was not disappointed; there had been more snow than usual during the winter, and during our week's stay, there was a moon to make the valley even lovelier. On the morning of May 28th we woke to find ourselves in a completely white world; but the two or three inches of snow which had fallen over-night was all gone by noon. We had caught up with spring, and later were to overtake winter.

As we went over Zoji-la Pass we had Eastern Turkestan on the north, Tibet on the east and south, and on our west Afghanistan and the Hindu Kush Mountains. The caravans of yak from central Asia come out laden with wool and cotton, and return carrying salt, rice and tea. The cast of feature is decidedly Mongolian; but still our Hindustani serves to pass the time of day, or enquire as to the condition of the pass ahead. . . .

Returning from the Zoji-la we went into a forestry bungalow for the week-end. After two weeks out our supplies of fruit and vegetables, both fresh and dried, had come to an end. So our hill-wise old ''khansama'' strolled out of camp with his ''loi'' (a fine woollen blanket) slung over his shoulder. By night-fall he came back with a ''loi load'' of wild spinach and rhubarb, enough to give us iron rations for a week. Later I myself saw rhubarb growing in a sunny lap of earth on a southern exposure. On the same canyon wall grew the rose-mauve rhododendron, blue poppy, purple hyacinth, and a hundred nameless blooms beside. Surely here is the world's original garden! There is everything that ever grew in our grandmother's flower beds and much beside.

We left the Sind at Baltal to cross to the Liddar Valley, the only really difficult part of our trip. The route was impossible for ponies, so our outfit went on the backs of ten husky hill-men, about fifty or sixty pounds to a man. For the first few miles the track lay high along the river bank; then the rocky walls narrowed to a gorge and we found ourselves on a snow-bridge perhaps thirty feet deep, deep enough to muffle the roar of the water underneath. In the next four miles there were perhaps a dozen places where the snow had caved in, necessitating our finding a way along the side. By noon we reached the meeting of the Amarnath with the tributary of the Sind which we had been following. We ate a cold lunch and drank the glacial water with no fear of its being polluted. The men were still finishing their big chunks of corn bread when we left them. The worst of their day was over; they had only a few more fairly level miles before them. But for us remained the ordeal of the side trip to Amarnath.

The climb to Amarnath was an unforgettable ordeal—the kind of thing one is glad to have done but never ambitious to repeat. We had about 5,000 feet of altitude to make that day, most of it concentrated into the three-mile, narrow, snow-filled chute to sacred Amarnath. The huge cave, so holy to the Hindus, appeared deceivingly close ahead. For two hours the yawning 150-foot mouth kept just beyond reach, like a mirage in snow. The leaden feel of one's feet became more and more conscious. There was the struggle to breathe at that altitude. I came to understand how pilgrims reaching Amarnath feel that they acquire ''virtue'' by so doing. (Actually the pilgrim route from the Liddar side is much easier, being easily done on horse-back after the snow goes at the special time set for the pilgrimage.)

After ten minutes in the icy cave it was good to come into the sun again, a sun by now dropping low. Dark clouds rolling up ahead threatened a sudden mountain blizzard. Our guide was anxious to get us over the last five miles to Panchtarni. . . . Panchtarni means Five Streams, but it must have taken innumerable rivers to have floored with gray gravel such an expanse of level desolation. The dark cliffs looked gloomier because we had dropped below snow-line again. Before we made camp a sleety rain had begun to drive in our faces. We were thankful to find shelter for the night in a new wooden hut, instead of in a wet tent. What a snugness there is in a roof, for preference a ceilingless one with rain on it! And what comfort compares with the comfort of blankets when muscles are weary, after a change to dry socks and the repair of blisters—and hot soup in mugs supped while half-wrapped in said blankets!

Morning came still and clear. During the whole three weeks a fine day never failed when it was needed. As soon as we climbed out of the gravel plain we were on snow again. Below in the level rays of sunrise the whole of Panchtarni sparkled in hoar frost. . . . Ahead our way lay to the south and east. The glory of the morning sun breaking across the face of the high range ahead kept our eyes lifted to the changing loveliness of marching peaks, half in pink glow and half in blue shadow.

An hour brought us on to new snow, white as the fair-weather clouds above and soft enough to make the going heavy. As we gained altitude (though not even half as high as Everest), the steps of the men became shorter and at increasingly short intervals they began to sink with their packs against the slope, waiting for breath to come less laboured. By noon we were on the roof of the pass called House of Winds. But the winds were kind that day. There was such a quiet—as aloof and alone as though we had been in another world—there in the stillness of that frozen sea of mountains which is the Abode of Snow. We were not far from K2, the second highest mountain in the world, though nearer ranges prevented our view. Last year we had seen Nanga Parvat (Naked Mountain), which, though coming only eighth in order, is said to be the most imposing of all. It is the most isolated of the peaks of Asia, rising single and magnificent from among much lower peaks. Here the mountains are so much more accessible than our own Rockies. I recall the lovely views beyond Cranbrook and up the Windermere: the sheer far ragged silhouettes against a morning sky; and then in the north towards Hudson Hope, how the soft line of snow seems to float at sunset time like dream mountains. But here you get close enough to touch and feel—to hear the heart-beat. These are the snows which feed India's great rivers, making fertile millions of acres on the plains below. I think it is Sadhu Sundar Singh who speaks of how without the melting power of the sun there could be no life-giving streams. I do not recall just how he makes the spiritual application; but truly what a pity when the life which is in us remains like ice through fear of opening our hearts to Him who is the Sun, preventing thirsty ones from drinking of the living water.

We found one rocky islet in the sea of snow and ate lunch leisurely: cold mutton and bannock, walnuts and raisins. There was no tea, as we were two days beyond tree-line.

Khansama overtook us in a cheerful mood. Apparently he had begun to hope that he might get us through safely. He told of how the flanks of K2 are strewn with corpses (reminding me of Peace River tall tales), of how sick he had been from altitude and how he had cured himself by swallowing raw and all at once one dozen eggs.

I love going *down* mountains, and, oh, for a pair of skis on those slopes beyond the pass and down to Sheshnag! On the last and steepest run we simply sat down and, steering and breaking with our poles, tobogganed a breathless quarter-mile to the brink of the river. Sheshnag is a glacier-fed lake of brilliant blue-green. We spent the last night of our trek there, in a tiny hut overlooking the lake. In the morning our outfit went on pony-back again. We took turns on a riding pony, when the trail was safe for riding. There were a few snow-bridges to cross, then a very steep two miles over boulders. Then down to trees again, moss and flowers. We were back again through spring into summer.

Our camp at Pahlgam, where the last three weeks of our holiday are nearly ended, is high on the valley-side overlooking the confluence of the East and West Liddars. Except for a few shorter trips of a day or two we have been quiet here—and very happy! Our mornings have been spent in prayer and Bible reading. The hours have gone only too quickly. We have been finding out more of the riches that are ours in Christ Jesus, the wonder of His love, His purposes in and through us and others, His desires for our stations on the plains in the work that He has given us to do. We have been made ready for another year's work and our hearts are full of gratitude for these happy vacation days.

''Unto Thee, O God, do we give thanks . . .; for that thy Name is near thy wondrous works declare.''—Psalm 75:1.

In Camp

(Mr. and Mrs. Muchan were doing evangelistic work from a camp centre at Katera in February.)

–We are ''in camp'' in a village forty miles from Jhansi, living in tents and thoroughly enjoying it. In the camp we have three of our Bible School boys, two Biblewomen, an Indian nurse, their cook, a sweeper boy, a water carrier, our two selves, our cook, and occasionally one or another of our missionaries from the Jhansi station. It takes nine tents to accommodate us all. We are near the village and are able to buy fresh supplies of milk and eggs. All other supplies we have to take out with us from Jhansi and it's quite a trick finding out just how much you can take with you without it going bad near the end. The last three days we have run out of bread and so have been having Indian ''*rotis*'' (bread). These *rotis* have to be made fresh before each meal and we really do like them as well as our own white bread.

. . . We are not right in the village (for various reasons), but on the outskirts of it, yet near enough to be readily accessible to the people. Camping out here is only possible between the months of October and March. Other months are much too hot for living in tents.

On a ''typical'' day in camp (speaking from our present camp in Katera) we awaken in the morning to the sound of very earnest prayer issuing from the boys' tent (they have the tent next to ours). Then we hear them singing. Our *khansama* (cook) prepares our breakfast over a little charcoal fire and serves it in the front compartment of our tent. As we look out the tent door we can see the boys, squatted on the ground, putting the finishing touches to their morning toilet, namely, cleaning their teeth. A twig, cut from a nearby neem tree, makes a very good brush. They chew it at one end until fibres form—this makes the ''brush''—and the sap in the fibres, which is rather bitter to our taste, makes the ''paste'', and, judging by the results achieved, I would say that it is far ahead of any of our manufactured pastes.

After breakfast, and after a time of united Bible study and prayer, off we go to the villages, not only to the one that we are camping near, but also to ones that are further afield. With the petrol rationing it is necessary to go on foot from village to village (although this time we had sufficient to take us to our main centre in Katera). The number of miles a day covered in this way varies, and it is a definite advantage out here in India if you are a good walker!

When we enter a village we have no ''set programme'' but stay and preach and sing and distribute the Word for as long as we have an attentive hearer to the message of Redemption through the Blood of the Lord Jesus Christ. The welcome also varies; in some places there is eager interest; in others, stolid indifference, and in still others, active opposition from certain individuals. In how many places people listen, oh, so well, agree to everything we say . . . and then as we start to go away, in the same breath they call upon the name of their gods—''Ram, Ram''. . . .

While the boys gather a group around them at the village well, or some such public place, the Biblewomen go to the places that the men cannot go—into homes to speak to the women. I wonder if you can imagine how restricted many of these village women are, not all of course, but many of them, especially the high caste village women! Just this week a missionary was telling me about some one who went to a high caste village woman. During the course of the conversation she was telling her about Jesus stilling the storm. The woman appeared interested but didn't seem to be able to understand very well, so then followed a questioning, ''Have you ever seen a lake?'' ''No.'' ''Have you ever seen a river?'' ''No.'' ''Have you ever seen a boat?'' ''No.''

We return to camp for a late dinner (sometimes the boys do not return at all for this meal), and then about four or five o'clock off we go again until seven or seven-thirty, the men folk often coming back later than this. We have no ''set hours'', every day is different, every circumstance is different, and we take things as they come.

After supper—evening prayers, and then to bed. This year our dog ''Pal'' keeps the prowling cats and dogs away, and so our sleep is usually unbroken.

—(Mrs. Joseph) Marjorie Muchan.

Literature Page

By Miss Louise A. Reith

SENIOR STUDY FOR 1943-44

DURING 1942-43 many Auxiliaries have joined in the study **Towards His Dominion,** which told of some of the work our Church is doing among the non-Anglo-Saxons in Canada. We hope that all who have taken that study, as well as others, will now welcome the study for 1943-44 with equal interest.

It was decided that, having centred our thoughts on Canada during the past year, we should direct them farther afield during the coming year to two of our overseas fields—British Guiana and India. It seems particularly fitting that we should study these countries together as the greater part of our Church's work in British Guiana is being done among the East Indians, who, having come there under the ''indenture system'' promising to remain for five years, preferred at the end of that time to remain in British Guiana rather than return to India.

The study packet contains two books—**Focus on British Guiana** and **Our India Story. Focus on British Guiana** by the Rev. E. H. Johnson, Secretary for Missionary Education of the Presbyterian Church in Canada, gives us a picture of that country, the conditions under which our missionaries work and the many races that now call British Guiana ''home''. We learn from it of the coming of the various branches of the Christian Church to British Guiana and of the beginnings of the Canadian Presbyterian Mission; how the foundations of educational and evangelistic work were laid, the methods employed in the early years and the obstacles encountered; we consider with interest the new policies and plans being laid as the work goes forward now.

The other book, **Our India Story,** has been prepared by the Literature Committee of the Women's Missionary Society (W.D.). This book is divided into three sections. In the first two we have an account of the background, beginnings and expansion of the work on the Bhil and Jhansi Fields. The story of the development of the educational and medical work, with which evangelistic work is always combined, is an interesting one, as is that of the evangelistic work being done in the villages and country districts where groups of Christians grow into congregations with churches of their own. The third section is devoted to Co-operative Work in India—four important pieces of work, the extent and diversity of which makes united effort on the part of Mission Boards and Societies essential, namely, Christian Literature, The Mission to Moslems, Women's Christian Medical College at Ludhiana and St. Christopher's College for Women Teachers.

Included in the packet are some suggestions for programme committees as to various ways in which the material may be presented to the Auxiliaries. At least eight meetings are amply provided for in this study; some Auxiliaries may prefer to consider it over a longer period. Although the Auxiliaries may use the study in different ways, we hope that through it the members of the Society will become more familiar with these two important fields, appreciate what has been accomplished, and be interested in watching future developments.

The price of the Senior Study on British Guiana and India for 1943-44 will be 75 cents.

AUXILIARY PAGE

Miss L. K. Pelton

THERE IS A REMEDY

AN Auxiliary member has written to suggest that an article might be written in the *Glad Tidings* about women taking part in missionary meetings who speak so low they cannot be heard. She says: ''Our Auxiliary is gradually going down and that is one of the reasons. Some of the officers who have reports to read speak so low and indistinctly that very few can hear them. At our last meeting we had a visitor and she asked me afterwards if our President always spoke so low. . . . She had not heard a word of her prayer.''

We are grateful for this observation as it is along the line of the series of articles we have been writing on this page and we hasten to use it for this month's subject.

Without a doubt nothing has a more deadening effect upon a meeting than people speaking who cannot be heard. Unless there is an actual physical defect impairing the voice, there is no reason why, with care and practice, a woman should not be heard in the average room or hall where the majority of our missionary meetings are held. Of course, there are a few women whose voices are small and thin who could never be heard in a large church auditorium, and who should never attempt to speak in one. Most women, however, could be heard in the average hall or room if they would put forth the effort.

We would offer the following suggestions to women who find it difficult to make themselves heard at a meeting:

First—Breathe deeply and evenly, keeping the lungs well filled with air when speaking.

Second—Enunciate each syllable of a word and never run two words together.

Third—Never speak with the head down. If reading, either place the manuscript on a table or desk in a position to allow the reading of it with the head up, or hold it in a position which the eye can follow with ease, careful that the paper is not close enough to one's face to obstruct the sound of the voice.

Fourth—Always speak to those farthest from you in the audience.

Fifth—It is not necessary to pitch the voice high to be heard; often a low voice carries much farther. It is well to pitch the voice naturally but always to have the lungs well filled with air because it is the amount of reserve breath held in control that gives the voice a carrying quality.

It requires a willingness to practise the foregoing simple rules if we are to be heard when speaking at a meeting. If we are not anxious to be heard, why waste the time of a meeting speaking at all? If we are not willing to try these simple suggestions, then surely we are not particularly convinced of the importance of what we have to say.

There is a remedy—why not try it?

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

''LIVING in the world Church'' was the theme. A ''workshop'' and learning many interesting facts about British Guiana and Latin America were the highlights of a particularly interesting and instructive ''little conference'' conducted by the young women of Toronto Presbyterial. Besides Toronto and Oshawa members, guests were present from Hamilton and Hespeler. The unique methods of presenting the information were so effective that they could be well worth the consideration and adoption of all Young Women's Auxiliaries.

Living in the world Church was brought out in an unusual manner in the worship service, when we listened to the familiar Bible stories depicted by word and song and made effective by coloured slides from pictures by artists of other lands.

The workshop turned out to be six workshops under the following headings: worship, drama, symbols, diorama, music, and our magazine. When the audience re-assembled we were shown six different and practical ways in which programmes could be presented by using simple material, a little imagination, and every member taking part. These programmes require only a little previous preparation and yet the result leaves a lasting impression; it is certain everyone there would remember that the sky in British Guiana is a dark blue and that the houses are built on stilts.

The second part of the afternoon programme dealt with a study on Latin America and British Guiana. By means of some twenty questions we obtained a great deal of information about these countries in a very short time—the people, the climate, the individual countries, and their geographical position. The audience was again divided into groups to study ''The historical background of our British Guiana work''; ''Some interesting Latin Americans''; and a worship service appropriate to use when studying these countries.

The evening session was patterned along the lines of a well-known radio programme in which every one took part. This proved to be highly entertaining and thoroughly educational. (Further information on this may be obtained by writing to the Secretary.)

Miss Frieda Matthews brought a most inspiring day to a close with her message on living in the world Church. We are called, she said, to be followers and witnesses of Jesus Christ. As true witnesses we must have a true belief in Jesus Christ, ever showing to those about us, in our lives and in our service, the reality of our faith. We should see ourselves as part of Christ's Church throughout the world. As followers of Christ we may be called to serve in the part of the world Church which is in our own community or we may be called to service in another country. Wherever we are called to witness, let that witness be true and faithful, that the time may come quickly when all shall know and love our Lord and Saviour, Jesus Christ.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

Let us put by some hour of every day
For holy things—whether it be when dawn
Peers through the window-pane, or when the moon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody: some little hour.—*Clinton Scollard.*

A GIRL is made for wondrous things. She is meant to be fully alive. She has eyes to see the splendours of this lovely world. She has ears to hear the music throbbing through life. She has a heart that can open to the hearts of other people in generous understanding. She has the power to think, and feel, and know. She is made to live in fellowship with God her Father.

Things have a way of getting between the girl and God. You live in such a busy world with so many things to do, that unless you really try hard you may become just a pussy-cat sort of creature, spending your time in eating and sleeping and purring and enjoying things, without really living at all in the deeper spiritual sense. Worship is a way of keeping yourself fully alive. It brings you into the sense of God's presence and His presence gives meaning to everything that happens.

A good many people seem to get along without a sense of God. Do not let their seeming deceive you. The fact that they crowd their lives so full of meaningless activity is witness to their need of God. . . . Life is too beautiful for fret or fever when you live it in the presence of God.

The conditions of life to-day are such that you have to make times for worship or they won't come at all. Church and Sunday School and the mid-week devotional period help. Try to put yourself into all of these so eagerly that you will find God there. But you need all-alone, quiet times, too. The early morning is the time most girls choose when once they have tried it.

God seems so near just then and it is good to feel His touch before one goes out into the unknown day. It helps to read some selections from the Bible. . . . It helps to speak to God about your life, the wrong things you have done, the things you want to thank Him for, your dreams and aspirations. It helps to be very still before Him. If you have started the day thus with God it will be easy to turn to Him later in the crowd when you feel a special need of Him. At night it will be good to say good-night to Him and thank Him for His presence through the day.

Worship is described in many different ways: "That stoop of the soul that in bending upraises it too"; "The practice of the presence of God"; "The expansion of the soul." It is all these things and more. It brings cleansing and refreshing to mind and spirit, for as we bow in the presence of God all things superficial must depart from us; in deep humility, repenting all unworthiness, we seek forgiveness. It is the source of the most beautiful dreams that fill life with purpose because it is in the experience of worship that we glimpse the possibilities of human life. We begin to realize what part we may have in making and keeping the world beautiful, and we respond to God's call with faith and courage. Worship was the secret of our Master's conquering life and it will be our secret too, if we but try it, persevering in it day by day. Through experience in worship we find God. —From *The Girl's Own Book.*

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

THE PROVING OF HUIE

MANY years ago Huie, a little Chinese boy twelve years of age, lived in San Francisco with his mother, father and baby brother Lin. The father was a "Jesus-man" and Huie proudly called himself a "Jesus-boy". They had both attended the little mission nearby and had heard and accepted the message of salvation, but Huie's mother still worshipped a row of family gods that sat on a shelf in the kitchen.

From San Francisco a fishing fleet used to set out each year for Alaska. The company would advance to the men who signed a contract to go fishing the sum of $100.00 for equipment. As dishonest men often accepted the money and then hid when the time for sailing arrived, it came about that, if a man who had signed couldn't be found, a relative might be forced to go instead.

One night Huie's father did not come home and the next day Huie made inquiries and found that he had been forced to go with the fishing boats. He met wicked Uncle Ting, who said that it was because his father was a Christian that the gods had allowed this to happen. When poor Huie's mother heard the news she wailed and bowed low before the idols on her god-shelf. She knew no better, and Uncle Ting added to her misery by saying her husband would never return. This made Huie suspicious and he said, ''Uncle Ting, you took the money the fishing fleet owners advanced and then let them take my father.'' Uncle Ting was very angry that Huie was wise enough to see through his scheme and, slapping the boy roughly, he said, ''You will come and work for me.'' Huie said, ''No, never''; but he was only a boy and finally he had to go with Uncle Ting.

They travelled some distance by train with many other Chinese to a lovely country place. There Huie discovered they were to work in a canning factory and live in huts. All this time Huie had been unhappy. He had been saying inwardly, ''I hate Uncle Ting'', but then he remembered that Jesus taught us to love even our enemies, so he put the hatred from his heart and determined to love Uncle Ting.

Huie's work in the cannery was to wheel trays of cans to a great vat of boiling water where they were attached to a crane and dipped under the water long enough to cook them. The work was hard for a little boy, and all his money went to his uncle. Huie was glad when Sunday came. Uncle Ting was soon asleep and Huie decided that as he was a Jesus-boy he should go to the little church not far from the factory. He was welcomed by the young minister and his wife and he thoroughly enjoyed the service. But when he returned to the hut Uncle Ting was waiting with a stick and he beat the boy till his body was covered with bruises. In spite of this the next Sunday found Huie back at church, and this time on his return Uncle Ting did nothing.

During the week, though, when there was an extra rush at the factory and Huie had to work after the rest cleaning up the floor, his uncle tried to frighten him into saying he would not be a ''Jesus-boy'' but would worship the family gods; but Huie would not give in. When the foreman found that the uncle was ill-treating the boy, he discharged him, but Huie worked the rest of the summer in the factory.

He was very happy now, for the minister had arranged for his mother to stay at the mission in San Francisco and he felt sure she would learn to be a Christian there. With part of his earnings he paid his mother's board and with the rest he helped the little church mission fund, so that a missionary could be sent to China to tell others of Jesus and His love.

Boys and girls, do you love Jesus as Huie did?

PROVINCIAL NEWS

ALBERTA

Mrs. J. H. Williamson, 811 12th Ave. W., Calgary, Press Secretary

CALGARY Presbyterial—At the May meeting of St. Andrew's Auxiliary, Calgary, Mrs. R. J. Burton gave a talk on the Chinese in Canada. This Auxiliary reports an increase of seven members since the first of the year. Knox Auxiliary had a very excellent paper on French work in Canada at its regular meeting. It, too, has seven new members, all active and interested. The Auxiliary and Young Women's Missionary Society of Knox Church are planning to send two girls to the Senior Girls' Camp at Midnapore and will be responsible for half their expenses. In May Miss Hazel Macdonald gave the members of the Knox Young Women's Missionary Society an outline of her recent activities in the Presbytery. The May meeting of Grace Church Y.W.M.S. was a devotional meeting, led by Miss Murdene McIvor, a member of the Society who recently graduated from the Three Hills Bible Institute. Miss McIvor expects to go as a missionary to South America as soon as transportation can be arranged for her. Grace Church C.G.I.T. held their mother-and-daughter banquet in the church hall on May 25th. Miss Barbara Reid acted as toastmistress. The Rev. Alfred Bright, who responded to the toast to the Church, complimented the leaders on their splendid work, and spoke of the church as being the place where girls can form their best and most lasting friendships.

Red Deer Presbyterial—The Presbyterial Executive had an enlarged spring meeting in Olds. Mrs. A. B. McGorman of Penhold, the new President, led a round-table discussion on allocations. Camps were one of the principal business topics. The Presbyterial decided to make provision for sending a girl to the Leadership camp at Kasota Beach. Miss Ruby Walker of Rocky Mountain House and Miss Nichol of Lousana attended, Miss Walker reporting that one or two buildings would be ready for camp this summer on our own site at Sylvan Lake. Mrs. C. E. Bray of Willowdale gave a very fine report of the Provincial meeting. Carstairs Auxiliary reports an increase of six in membership this year, an increase due to the very active membership committee.

MANITOBA

Mrs. W. S. Nairn, 523 South Vickers St., Fort William, Ont.,
Press Secretary

BRANDON Presbyterial—The spring Thank-offering meeting of First Church Auxiliary, Brandon, was held on April 20th. The devotional exercises were taken by Mrs. G. W. Fergusson, who spoke on the Resurrection. The guest speaker, Mrs. J. J. Cowan of St. Andrew's Church, spoke on the Easter message, ''He is risen'', showing what it meant to us and to the world that Christ rose from the dead. She also read extracts from her son's letters, telling of work among the tribes in Mexico. At the Thank-offering meeting of St. Andrew's Auxiliary the devotional exercises were taken by Mrs. Hamlin, Mrs. J. McCrostie and Mrs. J. A. Baxter; an inspiring address was given by the Rev. J. J. Cowan.

Superior Presbyterial—The Presbyterial mourns the sudden passing of Mrs. George Murie, of St. Andrew's Church, Fort William. An ardent worker in all branches of church work, Mrs. Murie was assistant superintendent of the Sunday School, President of the Auxiliary, and a past president of the Young Women's Guild. Taken suddenly ill at a meeting of the Sunday School teachers, and immediately after attending a packed gathering in St. Andrew's Church addressed by the Rev. Crossley Hunter of Winnipeg, she died in the church—as Dr. Hunter said, with the words of the closing hymn she had joined in singing, ''I need Thee every hour'', still ringing in her ears. At the funeral service the Rev. A. H. Johnston paid eloquent tribute to her quiet, unassuming nature and devoted service for the Master. One of the hymns sung at the service, ''O Master, let me walk with Thee,'' was emblematic of her life, he said. Her husband and daughter have our sincere sympathy.

''Victory Gardens'' was the theme of the annual mother-and-daughter banquet of the C.G.I.T. and Explorer groups of St. Andrew's Church, Fort William, and the various groups had each chosen a vegetable for the table decorations. The bouquet of carnations and snapdragons were placed on the table in memory of a former C.G.I.T. member, Miss Peggy Vale, by her sister. During the evening Miss Jane Hogarth, chairman of the local Girls' Work Board, outlined the plans for the girls' camp to be held at Loon Lake in July. Four of the six C.G.I.T. groups have earned chevrons this year.

Winnipeg Presbyterial—The C.G.I.T. leaders in Winnipeg meet each month to discuss their problems and the progress made and exchange ideas. At the April meeting an interesting discussion on the work of the non-Anglo-Saxon Canadians took place. The leaders benefit greatly from the fellowship.

The Calvin Auxiliary held a successful Thank-offering meeting on May 4th. The Rev. David Johnstone presided. Mrs. J. P. Duffin gave a very interesting address on ''The Condition of the Church in European Countries under Nazi Occupation'', and the Mission Band and members of the C.G.I.T. provided a musical programme. The Auxiliary met at the home of Mrs. W. S. Smith on May 7th to honour Mrs. J. Couthie, who is leaving to make her home in Vancouver. To Mrs. Couthie, who has been a most faithful member since the organization of the Auxiliary in 1925, Mrs. H. H. Scott, on behalf of the members, presented a gift, with their best wishes for her life in her new home. Calvin C.G.I.T. held a very successful Mother-and-Daughter social on May 12th. A unique part of the programme was a progressive Treasure Hunt in which all took part. Greetings were brought by the Presbyterial Girls' Organizations Secretary.

ONTARIO

MRS. J. R. HILL, 250 COOPER ST., OTTAWA, PRESS SECRETARY

ALGOMA—The Easter story was beautifully and vividly impressed upon the minds of the Mission Banders of the Catherine Lang Band, Westminster, and St. Paul's, Sault Ste. Marie, by a colourful children's programme, arranged by Mrs. J. F. Nixon, Mrs. J. E. Gimby and Miss Atcheson, with the pageant ''The Way of the Cross''; the object lesson, ''A Lighthouse''; a drill, ''The Lily of Gladness'', and Easter choruses and readings. Mrs. D. M. Hagen brought Presbyterial greetings, Miss Edith Hislop presided, and the Rev. L. Fowler closed the meeting with prayer.

Barrie—To Mrs. McL. Stevenson on her ninetieth birthday, Mrs. Rooke, on behalf of St. Andrew's Auxiliary, Barrie, presented a life membership pin, in recognition of the 35 years' faithful service as member and officer of this ''Mother in Israel''. Following the evening service on Easter Sunday, Thornbury-Clarksburg Auxiliary presented the pageant ''In Joseph's Garden'', directed by Mrs. C. L. Mitchell; members of the Bella Goodfellow Guild composed the cast. The programme, which included Easter hymns, deeply impressed the large congregation, and brought an offering of $24.00. The Rev. A. L. Howard presided. Mrs. Hiscocks, the former Anne Storey of our British Guiana field, gave an enlightening talk on that country at the Thank-offering meeting of the Essa Road Auxiliary, Allandale.

Brockville Presbyterial held its annual meeting in Prescott, with the theme, ''Victory, through Prayer, Faith and Consecration''. Mrs. W. Fitzsimons presided at the three sessions. Mrs. Charles Robertson, Provincial Mission Band Secretary, reported that Auxiliaries in the Presbyterial had given the largest number of certificates and seals. In appreciation of her twelve years' service as Presbyterial President, Mrs. James Riddell was presented with a $100 bond for missions, Mrs. M. W. Heslip and Mrs. James Gow making the presentation. Mrs. D. A. Mowat brought a challenging account of present work and future hopes of our Women's Missionary Society; in all the conferences, discussions, and plans for post-war activities, she said, the Church of Christ must be in the vanguard. The Rev. W. Fitzsimons represented Presbytery and the Rev. W. MacKinnon introduced the Rev. E. H. Johnson, the evening speaker. Missionary work was patterned after the work of Jesus Christ and His disciples, Mr. Johnson said. Although our work in China has been almost totally disrupted by the war, our whole missionary effort has been only slightly curtailed. ''The Church in Japan is not finished; it is still carrying on and has been more successful than was anticipated. The Church of Christ is not easily put down by governments.'' China presents the most glorious opportunity for missionary effort. (The Press Secretary writes, ''I was wishing every *man* in the country could have heard Mr. Johnson.'') Plans for the new camp at Point Iroquois were presented. The allocation had been exceeded. There were discussions on sectional meetings and departmental reports. The Rev. M. W. Heslip pronounced the benediction. Kemptville C.G.I.T. held an Easter sunrise service.

Chatham—At the Daughters of St. Andrew's Young Women's Auxiliary, the needs of Chinese in Canada were discussed by Miss Louise Morrison and Miss Marguerite McLeod. A letter from Miss Ellen Douglas, India, was read at the Ellen Douglas Auxiliary of Knox Church, and Mrs. E. Dales spoke on Dr. McClure's work in China; this group is helping the teen-age girls to dress dolls for the bale. At the Knox Auxiliary meeting Mrs. J. P. Band introduced the chapter on ''The Indians'' in the study book and Mrs. W. E. Stauth reported the Provincial meeting. Mount Zion Auxiliary, Ridgetown, finds that a short Bible talk by a member, besides the regular topic, adds to the interest of the meeting.

Maitland—The annual Presbyterial meeting was held in St. Andrew's Church, Wingham, Mrs. Robert Davidson presiding at both sessions. Mrs. K. MacLean extended a welcome and the Rev. H. F. Dann brought the greetings of Presbytery. In an address on ''The Women's Missionary Society and the Kingdom'', Mrs. V. A. Smith, Provincial President, spoke of ''Christ's idea of the Kingdom'', ''The Growth of the Kingdom'' and ''The Kingdom and Social Reform.'' Mention was made of religious and economic conditions in South America, Russia, and India. Miss Frieda Matthews suggested the advisability of holding the meetings earlier in the year, but no change was made. The allocation was exceeded by more than $200.00. The new president is Mrs. F. G. Fowler, Bluevale. Mrs. Smith installed the officers and Miss Matthews offered the closing prayer.

Orangeville — Despite heavy rains and an overflowing river, 78 ladies registered at Knox Church, Grand Valley, for the annual Presbyterial meeting. In the absence of the president, Miss Maude Mitchell, Mrs. W. D. Turner, Hillsburgh, presided. The youngest life member present was Baby Jean Rumball and the eldest, Mrs. Hendry, eighty-seven years young! The allocation was exceeded by $100.00. Mrs. W. H. Mitchell, Toronto, gave a vivid picture of the work and successes of our deaconesses. Mrs. D. A. Mowat brought Provincial greetings and later installed the officers. Mrs. R. D. Fraser, Dundalk, is the new president.

A new Young Women's Auxiliary, The Daughters of Erskine, was organized in Erskine Church, Dundalk. Mrs. R. W. Lindsay led in the worship period and Mrs. R. D. Fraser presided during the election of officers. The Easter service from *The Glad Tidings* was followed. Mrs.

A. V. Brown introduced the study book, *Toward His Dominion.* Dr. Brown closed the meeting with prayer. The Sunbeam Mission Band, Dundalk, held a sunrise service at 6.30 on Easter Sunday morning; 26 little folk attended and the Banders were in charge of the entire service.

Ottawa—Mrs. C. H. Thorburn, O.B.E., Honorary President of the Ontario Provincial Society, brought greetings to the Baptist W.M.S. Convention. At the annual meeting of the Girls' Work Board Miss Isabel Hill, Presbyterial Girls' Organizations Secretary and a former president, presented an original skit in rhyme; Miss Evelyn Reid, Presbyterial Young Women's Secretary, led in the worship service. Presbyterians are working with the inter-church committee in connection with a large canteen for girls in His Majesty's Forces, and are responsible for one day a week.

Saugeen Presbyterial held its annual meeting in Harriston in May, Mrs. Beisel presiding. The closing session opened with devotions led by the Normanby Young Women and closed with the repeating of the *Glad Tidings* prayer in unison; Mount Forest Auxiliary had charge of the afternoon worship service. Senior Auxiliaries answered the roll call with a text suggesting Reward, the Young Women's Auxiliaries, Joy, and the Mission Band, Love. Mrs. V. A. Smith, Hamilton, gave a fine address on the subject ''The Beginning'', and later installed the officers. Mrs. Wallace gave a report of the Provincial meeting. A discussion on *The Glad Tidings* led by Dromore Auxiliary revealed the exceptional value of our magazine. A member of Conn Auxiliary gave the closing words, and a Harriston member the closing prayer.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

REGINA Presbyterial—In Regina, First Church, Northside, and Walter Martin Memorial C.G.I.T. groups held a successful Mother-and-Daughter evening the latter part of April in Northside Church. The group from Walter Martin Memorial conducted the devotional exercises, and later in the programme one of the girls gave a piano solo; the junior group of Northside presented a play based on one of the chapters in *Making Friends in Canada,* with a chorus using the music of a Ukrainian chant; the First Church girls gave several choruses; and the senior group of Northside led in discussions on Easter customs; this was followed by a Quiz on what they had been discussing. Miss Ramsay gave a talk on camp life, urging the girls to discuss with their parents the possibility of their going to camp this summer. After a lively sing-song led by Mrs. Nygaard, Presbyterial Girls' Organizations Secretary, refreshments were served. Each group of girls had made favours for their mothers, which were presented at this time. Much credit was given Northside for the decorating of the basement and the tasteful arrangements of the table. That the evening had been most enjoyable was the opinion of the girls and the mothers, who were their guests—in all, nearly 100.

Saskatoon Presbyterial—At 7.30 on Easter Sunday the Mission Band in North Battleford held a sunrise service in Knox-St. Andrew's Church. The service, including reading, prayers and the singing of hymns, was carried through by the children, the Rev. T. A. Rodger pronouncing the benediction. The Band has 28 members, under the leadership of Mrs. E. J. Shepherd, who is ably assisted by her two daughters.

The Rosetown Auxiliary had a splendid attendance at their Thank-offering meeting. Mr. W. C. McBride, the new minister, gave a very interesting talk on missions, taking as his theme, "How shall they hear without a preacher? And how shall they preach, except they be sent?" Home Mission work in Quebec was very well explained, ways and means of opening up new fields, and the great desire to have the message of the Gospel spread to every corner of the world.

I took a day to search for God,
And found Him not. But as I trod
By rocky ledge, through woods untamed
Just where one scarlet lily flamed,
I saw His footprint in the sod.

Then suddenly, all unaware,
Far off in the deep shadows where
A solitary hermit thrush
Sang through the holy twilight hush—
I heard His voice upon the air.

And even as I marvelled how
God gives us heaven here and now,
In a stir of wind that hardly shook
The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned
Homeward, and thought what I had learned
And all that there was still to probe—
I caught the glory of His robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making saving Beauty be . . .
And from that kindly ecstasy
I knew God dwelt within my heart.—*Bliss Carman.*

Treasurer's Statement

May 31st, 1943

RECEIPTS:

Refund from Rocky Mountain House Hospital	$ 400.00
Knox Church, Elora, "Expenses of Travelling Secretary"	1.10
Government Grant for Cecilia Jeffrey Indian School	5,517.11
Income Tax deducted from worker	11.03

PROVINCIAL GIVINGS:

Alberta	447.16
British Columbia	600.00
British Columbia, Supplies	6.00
Ontario	11,000.00
Quebec	2,150.00
Saskatchewan	174.25
	$20,306.65

DISBURSEMENTS:

Hospitals:	
Canora	$ 440.00
Rocky Mountain House	265.00
Weirdale	206.19
Chinese in Canada	842.91
Indian Schools:	
Birtle	294.16
Birtle, Government Grant	1,655.38
Cecilia Jeffrey	389.16
Cecilia Jeffrey, Government Grant	1,793.70
Mistawasis	45.00
Saskatoon Residence	81.30
Supplies	179.00
Supplies, Provincial	197.80
India:	
Bhil Field	75.00
Jhansi Field	227.75
Fees to National Christian Council	75.00
Life Membership	40.99
British Guiana	50.00
Publications	1,028.30
Deaconesses	1,993.71
Organization	1,088.33
Orphaned Missions	1,000.00
Christian Literature	850.00
Deputation	100.00
French Work	80.83
War Services	33.33
Miss E. Vincent, Salary	66.65
Exchange	48.53
Administration	382.40
	$13,530.42

RESERVE FUNDS

RECEIPTS:

Pension Fund—	
Interest	$ 454.27
Legacy Fund—	
Legacy for Orphaned Missions, through St. Andrew's Church Auxiliary, Belleville, Ont.	50.00
Estate of Eliza Brown, through Robertson Auxiliary, St. Catharines, Ont.	42.25
Estate of R. M. Anderson, through Knox Church Auxiliary, St. Thomas	500.00
Payment on Toronto House	25.00
Interest	60.51
Special Fund—	
Payment on Prince Albert Residence	33.25
Interest	23.26
Overseas Fund—	
Refund from Chinese Student	40.00
	$1,228.54

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

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Toronto Presbyterial—Mission Band, Richmond Hill (Leader, Mrs. R. W. Zuefelt).

Saskatchewan

Prince Albert Presbyterial—Auxiliary, Shipman (President, Mrs. James Lawson; Secretary-Treasurer, Mrs. A. Chesley, Shipman).

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Vol. XIX SEPTEMBER 1943 No. 9

THE GLAD TIDINGS

Mrs. John Wilkie

Berbice Happy Workers

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News from Jobat

Deaconess and Hospital Work

World Day of Prayer

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of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XIX TORONTO, SEPTEMBER 1943 No. 9

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

New Appointments

THREE new appointments have been made by our Women's Missionary Society to work in Canada—Miss L. M. Ross, Miss Madge Pagan, and Miss Marjorie Cunningham.

A graduate of MacDonald Institute, Guelph, and of the University of Toronto, Miss Ross, who has had a wide experience in the teaching of Home Economics and in Women's Institute work, has been appointed Girls' Matron at the Cecilia Jeffrey Indian School, Kenora, Ontario. In September Miss Pagan will take up her duties as Kitchen Matron in the same school.

Miss Cunningham has been appointed to work at Ajax, Ontario, under the Co-operating Committee for Christian Service in Camp and War Production communities. After graduating this year from McMaster University, Miss Cunningham, who is a daughter of the Rev. J. D. Cunningham of Long Branch, took a short course in preparation for the new work she is undertaking. This makes the third worker our Society is supporting in this co-operative work, Miss Lily Macarthur being engaged in similar work at Brantford and Miss Athalie Read in the Hamilton district. Besides these three with the Co-operating Committee, Miss Isabel Taylor, also supported by the Society, is engaged in war service as Supervisor of the Day Nursery that was opened in the Ukrainian Presbyterian Church, Toronto, now known as the Claremont Day Nursery.

New Slides

THE Lantern Slide Secretary wishes to announce that the new 40-slide set on British Guiana is ready for use and is being sent out to the Provincial Secretaries.

Mr. and Mrs. Davis

THE Board of Missions has been advised that the Rev. W. G. Davis and Mrs. Davis, formerly of Manchuria, are interned in the Philippine Islands. When other missionaries of our Church returned from the Manchuria field, Mr. and Mrs. Davis, it will be remembered, went to the Philippines to carry on work among the Chinese people at Zamboanga, Mindanao.

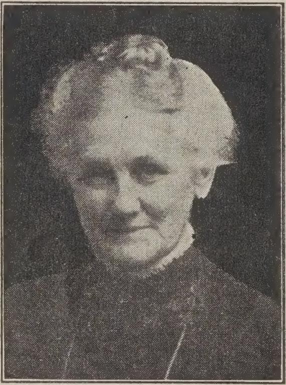
Former Residence now Hospital

THE former Presbyterian Residence at Huntingdon, Quebec, becomes the Huntingdon County Hospital! At a meeting at Huntingdon on the 29th July the founding of the hospital, made possible by months of work by a provisional committee and the people's generous response to the campaign for funds, became a fact. A Board of Governors was elected and by-laws of the new hospital were passed, so that the work could be organized and necessary alterations and repairs made for the carrying on of the hospital.

The Presbyterian Residence, or School Home, as it was then called, was opened at Huntingdon on 27th September, 1928. The purpose of establishing the work, said Mrs. Strachan, then president of the Women's Missionary Society, was to help make Christianity a stronger force in the life of the youth of the Church, by providing a Christian home for twenty-five boys and girls from outlying districts, who had not the advantage of church and school in their own communities; it could also be used by the Church for summer schools or special courses for leaders. For fifteen years Mrs. A. C. Gouldthorpe was Superintendent of the Residence, then when she resigned, Miss Dorothy Douglas was in charge for a year. With changing conditions, however, it became evident that there was less need for this particular service in that district, and at the end of June 1942 the work was closed. It will be gratifying to the members of the Women's Missionary Society to know that as the Huntingdon County Hospital the building is still to be a centre of service to the people of that part of Quebec Province. It will be remembered that the building was rented to the Hospital Board for two years with the option of buying.

Mrs. John Wilkie

ON the 16th July there died in Toronto, at the age of ninety-five, Mrs. John Wilkie, one of the pioneer missionaries of our Church, the last of those who served in Central India in the earliest years of our Mission there.


Mrs. Wilkie

It is nearly sixty-four years since Miss Agnes Wilson, a teacher of Almonte, Ontario, married the Rev. John Wilkie, who had been appointed by the Foreign Mission Committee to missionary work at Indore. Setting out almost immediately for India (in October 1879), the new missionaries arrived on the 24th December at Indore, where the Rev. J. Douglas in 1877 had begun work in the new Central India Mission of the Presbyterian Church in Canada. There began their long term of devoted missionary service, which was almost equally divided between Indore and Jhansi—for Dr. and Mrs. Wilkie had already served for twenty-five years when they undertook new work in the British district of Jhansi. Here again they served for almost a quarter of a century, until in 1928 ill-health forced Dr. Wilkie to retire. But on the way home, when they were coming through the Red Sea, the veteran missionary died and was buried at sea. Since her return to Canada Mrs. Wilkie made her home in Toronto with her daughter, Mrs. J. A. Brown.

Miss MacMurchy, who visited Jhansi earlier in 1928 with the Assembly's delegation, said, ''The delegation were welcomed at the bungalow by Mrs. Wilkie, who is in her eightieth year, and has given a long life of service on the mission field, often under hard and arduous circumstances, but through it all she has retained her sense of humour and kindly interest in the welfare of those around her, real kindness of heart, an intense interest in every phase of life and a serene Christianity which shows in her face.'' (*The Glad Tidings,* June 1928, page 205).

When the Council of our Women's Missionary Society met in Ottawa in 1929 Special Service medals were presented to Mrs. Wilkie, who fifty years before had gone to India with Dr. Wilkie, to Mrs. Buchanan, and to Mrs. Goforth, all wives of missionaries who had done pioneer work on their fields.

The funeral service on the 18th July was conducted by the Rev. James McNeill, D.D., of Parkdale Presbyterian Church. Among those who attended the service were many missionaries—some had been associated with Dr. and Mrs. Wilkie in their early years in India, others in later years, but all united with other friends of long standing to do honour to the memory of a beloved teacher, missionary, and friend.

To the members of the family the Women's Missionary Society offers deepest sympathy—the two daughters, Mrs. Brown of Toronto and Mrs. T. G. Mitchell of Adelaide, Australia, and the son, the Rev. J. H. Wilkie of Cawnpore, India, and to her sister-in-law, Miss Helen Wilkie of Toronto.

Legacy Fund

The following is a list of Legacies which have been used since the last list appeared in the *Glad Tidings* of July-August 1942.

	Where Used	**Amount**
Estate of Jessie Allan, Toronto	Walter Martin Memorial Mission, Regina, Sask.	$375.00
Estate of Agnes Gunn Smith, through Walkerton Auxiliary	Walter Martin Memorial Mission, Regina, Sask.	100.00
Estate of Ann Fuller, through Windsor Auxiliary	St. Luc's Church, Montreal	150.00
Estate of Elizabeth Grace Everett, Ottawa	Deposited in Pension Fund	500.00
Estate of William P. Grierson, Parkhill, Ont., through Elizabeth Telfer Auxiliary, Knox Church, Thedford, Ont.	Ukrainian Presbyterian Church, Toronto	223.08
Estate of Margaret McMillan, Toronto	Ukrainian Presbyterian Church Nursery School	885.36
Estate of Miss Hutchinson, through Orillia Auxiliary, Orillia, Ont.	Timmins Church	1,000.00
Estate of Jane E. Duncan, Toronto	Invested in Permanent Endowment Fund	1,000.00
Mr. L. A. Wylie, In memory of Ernest Wylie	Invested in Permanent Endowment Fund	100.00

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

Love, hope, fear, faith—these make humanity;
These are its sign and note and character.—Browning.

The Foundation Fund

Although activity has been lessened during the summer months, The Foundation Fund is still close to the hearts of our people—for **a contribution has been received, large or small, every single day since the campaign started.**

To date, wonderful progress has been made, as follows:

551 Churches and 96 Missions have contributed $126,124.87

345 Churches and 242 Missions have NOT contributed as yet

The objective is still $500,000.00, so there is much work still to be done. Your Committee is prayerfully confident that this sum will be oversubscribed.

NOTE

Recommended: That the Assembly **approve and endorse** the work of the Committee of the Foundation Fund of our Church. *Approved.*

Recommended: That the Assembly instruct the Committee of the Foundation Fund to **continue and complete their work** as speedily as possible. *Approved.*

—From The Acts and Proceedings of the 69th General Assembly of The Presbyterian Church in Canada.

Fortified, then, by the renewed and full authorization of the General Assembly, your Committee will go forward with new zeal and heart in the early Fall. The full co-operation of Ministers, Sessions, and Congregations is humbly but sincerely sought.

In the meantime, individual contributions may be addressed to ''The Foundation Fund, 80 King Street West, Toronto.''

If any congregation has not yet sent in its list of the names and addresses of communicants and adherents, or if any church wishes to *add* new names and addresses to the list already sent in, these will be gladly received by your Committee at the above address.

JNO. GIBSON INKSTER, D.D.,
Fund Secretary

JOHN M. THOMSON,
Chairman.

Second Annual Meeting of the Happy Workers of Berbice

BY MRS. JAMES DICKSON

OVER the horizon and at least half a world away where Formosa lies, I remember a preacher's wife once telling me, with tears of gratitude in her eyes, ''God has always been good to me!'' I looked at her then with young, shallow, untrained eyes and wondered how that could be, for to me she looked weary beyond all believing, poor, shabby, and overworked. Now that I am older I realize that the path the soul treads with its mystic exaltations and pure happiness transcendent above all earthly limitations is quite apart from the body's weariness or the humbleness of one's home. Somewhere within each one's soul a candle is lighted when that person decides to ''work for God'', and thereafter it doesn't matter whether it is washing the church or preaching the Gospel or visiting homes or innumerable small tasks, as long as it is ''for God'' and not for self. The Happy Workers have seen that vision, they have caught the conception of life on a nobler plane, they have already felt the tremendous happiness that comes from ''working for God''. They are just beginning to realize a personal relationship with God through Jesus Christ, but I know that the day is not far distant when they too, out of the experience of warm devotion, will be saying, ''God has always been good to me!''

Happy Workers at Second Annual Meeting,
New Amsterdam Church, Berbice

In the midst of the rainy season, God once more stayed the rain and gave us a beautiful day for the day of the second Annual Meeting of the Happy Workers in Berbice. Miss Martin and I have fifteen groups now and three Junior Auxiliaries. But we have more missionaries to help now, for Mrs. Mackay and Miss Douglas take many of the monthly meetings of supervision, and Mrs. Elder and Miss Simpson came over to give their contribution of inspiration on that Annual Meeting day.

The Happy Workers came in buses, some from over fifty miles away. They arrived between nine and ten in the morning, and it was a beautiful sight to see the soft bright colours of their dresses and hats and *saris* on the green grass of the Compound with the white church beyond. They have such bright, intelligent, charming faces that one cannot help loving them, and our chance for fellowship together is one of the sweetest aspects of this all-important day.

After the opening devotions, Mrs. Mackay gave the main inspirational talk. While she was speaking I realized that last year at this time I had hoped and prayed and dreamed that this year Mrs. Mackay and Miss Douglas would be here for the Annual Meeting. Then it had seemed impossible, for even the obstacles to travelling down here seemed insurmountable. But they were here—my dreams had come true, and my prayer had been amply answered. ''God has always been good to me!''

After the hour of devotions, they had their business meeting, and election of district officers. All the officers are East Indian women, as the missionaries remain as advisers only, and the women chosen each year have fulfilled their duties with admirable poise and efficiency. We are delighted with the way they accept responsibility and carry on their work.

As last year, they all came to the Manse for lunch. They had brought their lunches with them, and we served tea and cake. There were over a hundred women, but we had put in school benches and so there was room for all to sit down. Miss Douglas spoke to them at the luncheon hour. She had unfortunately sprained her ankle, but she managed somehow to get there and give them a message.

When we gathered in the church again at one o'clock, we had the roll-call and the reports from the different groups regarding their year's work. That is one of the most fascinating items on the programme to me. Perhaps it is because we know the groups personally so well that we feel such great pride when they have done well, and we feel great loss when someone is missing who we feel should have been there. The reports are always a challenge. In some places the Happy Workers have been faithfully holding cottage meetings throughout the year, at other places they have helped with evangelistic meetings, others are a great help to the Sunday School, others have renovated and house-cleaned their churches and the churchyard, but as they hear the reports from other places you can almost feel them gird up their ambitions and solidify their determination to do more next year!

Mrs. Martin, the mother of Miss Thelma Martin, who had been here at the first Annual Meeting, had sent a letter by air to bring her greetings to the meeting this year, and it was decided to send her a photograph of the members.

Mrs. Elder brought greetings from the Band of Love in Georgetown, and Miss Simpson was a great attraction with her talk on ''India and the Christian Work there''. The East Indian women here, while mostly second generation now, still have a keen, romantic interest in what they call their Motherland.

The New Amsterdam Happy Workers were hostesses to the whole group and served afternoon tea at the Manse. The happy chattering and exchange of news then showed how much the women appreciate this opportunity of being together. Then they scattered off to their buses, calling gay good-byes and already talking of ''next year''. God grant to keep them safely during this year and make their dreams of ''next year'' all come true!

New Amsterdam, British Guiana.

Hospital News

MISS LYONS of the Weirdale Nursing Home writes (August 7th): ''There is to be an immunization clinic here in the fall under the direction of Miss Wood, Public Health nurse, and Dr. Setka and I shall assist where necessary. We will have the one for Weirdale in the school. Miss Wood is very pleased with her Health Centre here at the Nursing Home. The Ladies' Club are co-operating well with her; they are buying a set of bathroom scales for the hospital this month.

''The garden is fine so far. . . . We have begun canning peas this week. I have raspberries to-day for canning and making jam. We had a fruit cupboard built and shelves put up in the vegetable cellar. . . . I also had flower boxes made for the verandah and we have lumber left to make window boxes in winter, ready for spring. Flowers will add so much to our appearance and enjoyment.''

Miss Weir writes of the very busy time they have been having at the Canora Hospital. ''Our greatest problem now is scarcity of staff.'' In spite of a gradual reduction in the number of beds, she says, ''We have a heavy 'census' to-day—52 (including the 8 new babies). We had a very heavy month in July, with 285 admissions, which made a lot of work in the wards and the office. In all, 118 tonsil operations (an average of 4.3 every week-day) were done, but I had to give the doctors notice that after a certain day we could not do any more tonsils . . . while the present shortage of staff existed.

''All attempts to get more nurses or other help have been unsuccessful. Lately, we have been able to get a few girls, but still haven't enough.''

If any of our readers can give any help in getting nurses they are asked to let Mrs. McMurrich, Candidates Secretary, know.

Helping Jobat Women

AIRGRAPHS from India tell of missionaries back at work again after their holidays. **Miss Kennedy** writes (July 13th) of new classes she is carrying on with the women at Jobat.

– The people here were and still are having a hard time to get enough grain to eat, so I started sewing classes, so that the women could earn a little. They did simple embroidery and hemstitching, and I was able to have Bible study along with it. Then I went on holiday and Miss MacMurchy agreed to carry on the good work. When I came back two weeks ago, I could hardly believe the improvement in the sewing, and now we have quite a few orders on hand, our ''selling agent'' being Mrs. Wood in Landour. As the women come to the bungalow three times a week, it makes for good fellowship amongst them, less mischief, and we can do regular study. Next week the annual Bible classes start, and I am hoping these women will now be ready to attend some of those too, especially as Miss Douglas is coming over to take a special class for women. Meanwhile I'm having to catch up on my limited knowledge of sewing to keep a step ahead of them. Miss MacMurchy is a great help. . . .

(Referring to her holiday)—Four of us ''first-termers'' did so enjoy Kashmir, and as each of us represented a different mission, we had plenty of experiences to talk over. The beauty of the place was breath-taking, with its flowers, fountains, lakes, hills and mighty, shining peaks. We took one 20-day trek, and as we climbed up and up and reached the snow-line it was thrilling. Great snow-fields came down from the very skies to the edge of the rushing river, piled up snow walls 20 to 30 feet high made snow bridges over the torrent, and the picture was complete when a man came along driving some yak.

Miss McConnell (July 9th) refers, too, to Miss Kennedy's sewing classes, which Miss MacMurchy was able to carry on while the others were on holiday. ''I wish you could see some of the lovely work they have been doing, lunch sets, tablecloths and all sorts of runners, not to speak of tray cloths, etc. Miss MacMurchy sent me a parcel to the Hills and the folk gave all sorts of orders for things. It helps give the women a little extra money when things are so very expensive. I really do not know how some of them exist. The State people are helping here a bit and are selling the grain a little cheaper to the people. It helps out a little. We have given 195 injections for cholera this week. I was having so many patients come in with vomiting and diarrhœa I decided it would be a good idea to give the serum. Were the people ever glad? After last year they are very much afraid. We will repeat the injections next week. I am going to find out if Miss Williamson wants the people in Amkhut done. There is an occasional case of cholera. . . . We are keeping up with last year's numbers (of in-patients) so far. That is something to be thankful for. Unless we have 600 in-patients we are not entitled to run a Training School. Classes start again next week.''

At Jobat Hospital

WHEN Miss Bessie MacMurchy wrote from Jobat on May 13th they were not very busy at the hospital, and some of the nurses were on vacation.

–Two weeks ago we had about thirty patients, but now there are only eleven. Two of these are threatened with pneumonia, one has kidney trouble, one a very badly infected eye, one a large spleen, one syphilitic arthritis, one had a large wound sutured, two are burn cases, and one is a convalescent heart and kidney case. The wound that was sutured was a result of a fall from a tree—a little boy of ten. He howls every time I go near him, probably thinking he is going to be taken to the operating-room again. I hope he will get over his fear before he leaves the hospital, as I don't like patients to develop fear of us because they may not want to come back. The woman with the bad eye vows she had no *barwa* medicine in her eye before coming here, but I don't put much faith in her word. It looks awful, and I'm sure she will never be able to see with it again. She has her baby with her, which is being treated for ulcers on the arm and a lump in the axilla. In the out-patient department we have people coming with ulcers, abscesses, malaria, loose teeth, skin rashes, etc. Yesterday a little fellow of ten or so came with a swollen area near the big toe of his left foot. The father said he got a thorn in the foot the last rainy season, about ten months ago, and it had been troublesome ever since. Imagine the poor youngster with a thorn in his foot all that time! I told the father to bring him back this morning, not giving him food before coming because we would try to get the thorn out under anæsthetic. Much to my surprise, the thorn could be extracted with forceps as soon as a small incision was made. The father was delighted. And so we go on. You can imagine we are missing Dr. Quinn a lot. . . .

Last week word came that four of the five students who tried their Mid-India exams. had passed, one of these being Pritiwanti, the third-year student. She and Grace, who does not qualify for Mid-India Board, will be our first graduates. We feel quite happy that they have been successful in their third-year work. Pritiwanti will go out to Indore for her midwifery training. Two second-year students passed, and one of the first-year students. The latter will have to try a supplementary in Anatomy. . . .

The hot season is with us again, the time of scorching breezes in the daytime, but pleasantly cool ones at night. I do enjoy my ascent to the roof each evening after hearing the headlines of the news at 9.30. I read for a while, and then just lie and gaze at the stars. I can't say I am minding the heat very much. There are different compensations. The different missionaries seem to be enjoying their vacations thus far. Miss McConnell and Miss Scott and the Woods are in Landour again, Miss Douglas and Miss Sherrick, Miss Kennedy and the Knox's, as well as several of the Jhansi people, are in Kashmir. A letter from Miss Douglas this morning tells of the cool, bracing air, and the splendid opportunity to become refreshed in every way. I'm sure Miss Kennedy and the Muchans will revel in their first visit to that beautiful place. I had a good two weeks in Landour in March. It was very cold when I first went up, very much like late fall weather in Ontario. The time there benefited me very much. In October I hope to go to Darjeeling, all being well. Miss Williamson has been in Toran Mal for three weeks. . . . Travelling nowadays is anything but a pleasure. There are awful crowds on all the trains.

From an airgraph (May 27th)

We have had a week of very oppressive, hot weather, much worse than the first weeks of May. The temperature in the living-room the night before last was 98, after the doors had been shut all day to keep out the heat. Yesterday and to-day have been better, because there has been a good breeze. The sky remains cloudy, so rain can't be far away. I do hope there is a good rainy season this year to help out the grain situation. It makes me feel badly to have people coming and saying, ''We haven't got anything in our house to eat.'' Grain keeps going up in price all the time. At present *jawar,* which the people usually do not care for, is 3 *sers* for a rupee, about six times the normal price.

Night—a dark and lowering sky,
A sky of gloom.
Then, like curtains drawn aside
In a lighted room,
Cheering the traveller on his way
As it shines afar,
The grey clouds pass, and there, behold!
A glittering star.

Oh Saviour, sweep away the clouds—
The World-wide wars,
The clouds of Hatred, Greed, and Sin,
That hide the Stars.

—Evelina San Garde, in *The British Weekly.*

On Return Trip to Kunming

MISS HELENA GIBBS tells of her trip back to Kunming from Chengtu. —It is very nice to be back again. I had a good journey, just ten days, which is considered very good time. We broke the journey in one place where we stayed for three days. I changed trucks there. The first night out we stayed with some American Methodist missionaries. They were living in a Chinese compound and had a church there and hospital work. It was late at night when we arrived and we left early next morning, so we didn't see much of their work. The following night we reached a city on the Yangtze where we were to change trucks. I stayed with one of the United Church lady missionaries there. This was where we had a wait of three days. The United Church used to have a big work there but most of their buildings were destroyed by bombs. The night after leaving this city we spent in a Chinese inn, a new one and very nice. I shared a room with a Chinese girl who was travelling with us, on her way back to India. She had lived in Burma all her life until the trouble began there; then she and her family left and came this way. She knew very little Chinese but spoke English very well. She said she felt very lost here and wanted to get to India to finish her schooling. Strangely enough, she didn't have enough Chinese to attend University here in China. There are many like her here. In Kunming there are many refugees from Burma. English is very popular and used a great deal here. The night following our stay in the Chinese inn we spent with some C.I.M. people and were there all the next day, too. I was very much interested in their school. Most of the students lived in and everything was run so well. I spent most of the day in the school going round with the teachers and had lunch with teachers and students at noon. I would like to have had more time there but we had to leave the next morning. That night I shall never forget. We stopped at another Chinese inn. It was late and there was only one room empty; four of us shared it. I had just settled down to get some sleep before 4 a.m., when we were to leave, when a rat ran over my head and really woke me up. I lit the oil lamp and covered up my head but I didn't sleep much. The rat came back several times and romped on the bed. At 1.30 a rooster in the next room began to crow and was still crowing when we left at 4 o'clock. I won't forget that little town. The next day we reached the end of our truck journey and came on by train. I wish you could have seen the train, with as many sitting on top almost as were inside, and baskets of chickens, bedding rolls, vegetables, little pigs, etc. We thought it would be the top for us, too, but we were given permission finally to sit on the window sill of the mail car. Being so heavily loaded, the train broke down and we were five hours late reaching Kunming. From 9 a.m. till 11 p.m. we had one hard-boiled egg and a bowl of

noodles, which we bought along the way. It did look good to see Kunming again. I am living in the same compound with the Jaspers.
Kunming, Yunnan, May 13, 1943.

From another letter —

Things are not as quiet here as they were and it is making a difference to the work, too. Quite a number of our former church members have left the city and students have graduated and returned to their homes. The population here is very movable, but in one way that is good. The Christian message is spread and carried to places where we cannot go. All the missions working here find the same difficulties, but it is so worth while, even just for the one or two. Kunming reminds me of a frontier town in the West at home. You see so many country people, tribes people, on the streets here. They are very different, too, from the Chinese. We are working with the Y.W.C.A. and the Y.M.C.A. here. I am getting a group of girls from one of the Middle Schools together for Bible study in English through two of the Y.W. girls. We have two services on Sunday, one in Chinese and one in English, both early in the morning, one following the other.

Saskatoon Summer School

THE Synod of Saskatchewan's 12th annual Summer School was, according to reports received, a most successful one, with a larger registration than last year. As usual, it was held at the Presbyterian Residence, Saskatoon; the Rev. John Hardwick of St. Andrew's Church was dean and Mrs. J. H. Cameron house-mother.

The theme of the week's programme was ''The Word of God''—''Thy word is a lamp unto my feet and a light unto my path.'' The Rev. N. D. Kennedy of Regina took as his subject, ''The Word of God, the Foundation of our Faith'', for studies in the Westminster Confession of Faith; the Rev. R. J. Nixon of the Saskatoon Bible College spoke on ''The Word of God in Action''; and Miss Mary E. Anderson, on ''the Word of God, its Origin, Preservation and Study''. In dealing with the subject ''The Word of God and our Young People's Society'', the Rev. E. S. MacKay, Tisdale, spoke on ''The Purpose of our Y.P.S.''; the Rev. L. Yates, Melfort, on ''Worship in the Y.P.S.''; Miss Margaret Ramsay, on ''Missions in the Y.P.S.''; Mr. John Posno, Sylvania on ''Evangelism in the Y.P.S.''; and Mr. Dan Firth, Meath Park, on ''Fellowship''.

For the evenings a varied programme was prepared, and the annual picnic was held at the Forestry Farm. The service of consecration, with which the School closed on Sunday evening, was conducted in St. Andrew's Church by the Rev. John Brent.

Deaconess Work in Western Cities

In Regina

JULY was a busy month for **Miss Ramsay** of Regina, with the Summer School at Saskatoon and the girls' camp at Lumsden Beach. Of her work in the last three months she wrote: ''The ordinary round of meetings, the visiting, the work at the Sunday School, the church services, all have gone on with interesting regularity.'' The Northside and Walter Martin Memorial C.G.I.T. groups both held affiliation services late in June, and the Eastview Mission Band had a very successful closing. Over 60 of the pupils of the Walter Martin Memorial Sunday School and a goodly number of teachers and parents attended the picnic in which they joined with the First Church Sunday School. Late in May one of their Sunday School teachers was married, the first wedding in the Walter Martin Memorial Church, which the members of the Women's Guild cleaned and decorated for the occasion. At a special service there on the second Sunday in June the Rev. N. D. Kennedy baptized seven babies and small children.

Walter Martin Memorial Mission, Regina

In Victoria

In Victoria **Miss Isabel Scott** continues her work with Sunday School and Mission Band, visiting in hospital and home, and the young married women's group (the Happy Homemakers). ''Members of this group are continually changing,'' Miss Scott writes, ''which makes it very interesting but sometimes it seems that we are just nicely acquainted with some of the young mothers when off they go to another town or city. I just hope that when they eventually return to their home town or city this contact made by the Church will not be forgotten.''

When the little Mission Band at Hollywood Sunday School held its last meeting before the summer the $6.35 in the treasury was divided,

$3 being given to Presbyterian Missions and the rest to the Queen Alexandra Solarium; as it is a community Sunday School, Miss Scott felt it only fair that the children should say how they would like the money distributed. At a Tulip Tea that the Ladies' Aid held in the Sunday School hall in May the Mission Band children sang several songs and choruses they had learned during the year.

''Over 100 hospital visits have been made in the city and about 85 visits to sick and shut-ins and wives of Service men, as well as many other general calls. Very often these young women who have come to the coast from the Prairies speak of the work of the deaconesses in the districts from which they have come and express appreciation of their visits and interest. I am always glad of the privilege of following up these contacts. There is much to be done on the home front and many are needed to win the battle.

''Last fall St. Andrew's Sunday School commenced a Memory Work project. A number of the scholars faithfully learned the verses of Scripture as set down by the Board of S.S. and Y.P.S. On Sunday morning June 20th, the certificates were presented by the minister at the Church service. It was a great event for the children, particularly the primary boys and girls, and they were very proud and happy. Next fall we hope to continue this work on a larger scale.''

In Saskatoon

From Saskatoon **Miss Anderson** writes that she has been enjoying her work and sees splendid possibilities for the future. Of special interest is her work at the Wilson Sunday School. ''Our highest attendance has not been above thirty-four, but it is full of interest, and, I am sure, is of great value to the children. Our church leaders, I am sure, now feel quite satisfied that the Sunday School should be continued. A few weeks ago a young man in Air Force uniform who had attended Wilson Sunday School about twelve years ago appeared at the School with keen interest, and on invitation gave a fine little talk to the children. This young man was a fine example of the influence of that Sunday School in one life at least, and was an added argument for its continuance. On Mother's Day this Sunday School united for a special service with the central Sunday School, and shared in the programme with the memorization of Scripture passages and in song. A picnic, in which our two Sunday Schools joined, was enjoyed by the children. . .

''The first Sunday of each month there has been a radio broadcast from St. Andrew's Church, and I have been very much impressed by the letters of appreciation that have come in from the different parts of the province. So many people in this province are deprived of the services of the Presbyterian Church. There is a hunger for such services as evidenced by the letters which are received, and a keen appreciation which causes us to realize something of what it must mean to this radio congregation to be so isolated as to have in some cases no service to attend and even no Sunday School in which their children can be trained. Surely this presents a challenge to our Church as a whole. A number of children throughout the province have memorized the passages of Scripture given each month, and have received awards. . . .

''The month of June brought the task of making preparations for the annual Summer School and seeking to give what assistance was possible to Mrs. Cameron, who so splendidly carried on in Mrs. Young's absence. We rejoice that the hand of the Lord was in it all and that once more it has been a success, and I am confident that the results in the lives of the young people who assembled here are beyond our power to measure.''

Always much of Miss Anderson's time is spent in visiting, in the two hospitals and the sanatorium as well as in the homes, especially where there are the sick and needy or the indifferent and where sorrow has come, ''all require the services of the Church''.

As before, she refers to the interesting contacts made with organizations and groups outside our own Church. She attended the annual supper meeting of the Bible Society and the annual Good-will meeting of Jews and Gentiles, at which addresses were given by the minister of St. Andrew's and the Jewish Rabbi, and spoke at the Association meeting of the Baptists of Northern Saskatchewan and the annual meeting of the Zenana Bible and Medical Mission held in the Presbyterian Residence, and to the Women's Missionary Society of Immanuel Baptist and St. James Anglican Churches and an inter-denominational group that meets regularly for prayer.

Honorary Members

Miss Grace Hudson, Home Circle Auxiliary, St. Paul's Church, Hamilton, Ont.
Mrs. Arthur Leggatt, Beauharnois, Quebec.
Mrs. John Gordon, Maisonneuve Church Auxiliary, Montreal, Que.
Mrs. Andrew Cross, Stanley Church Auxiliary, Montreal, Que.
Mrs. Donald Menzies, Stanley Church Auxiliary, Montreal, Que.
Mrs. N. R. D. Sinclair, Barrie Presbyterial.
Mrs. J. B. Fargey, St. Andrew's Church Auxiliary, Belleville, Ont.

O Spiritual Seedsman, cast
With unregretful hand Thy rich grain forth,
Nor think Thy Word's regenerating birth
Dead, that so long lies locked in human breast.
Time, slow to foster things of lesser worth,
Broods o'er Thy work, and God permits no waste.

—Caldwell Roscoe.

In Barotseland and Basutoland

THE report of the British Committee of The Paris Evangelical Missionary Society for the year 1942 tells of the progress of the work in Barotseland and Basutoland, for which the contributions of the Canadian Churches to Orphaned Missions have been mainly used. (The British Committee, consisting of representative members of the British Churches and Secretaries of the British Societies, was set up to take under its care the French Protestant Missions which have become separated from Metropolitan France as a result of the war.)

The following letter from Dr. William Paton, Secretary of the International Missionary Council, accompanies the report.

–I commend to the Christian people of Britain the work of the Paris Evangelical Missionary Society:

Firstly, because of the great value and distinguished character of the mission and its work. The Paris Society has for years held a position of high importance among the missionary forces of the Christian Church throughout the world. It has numbered in its ranks some of the most distinguished figures in missionary history. It has a special claim upon the generosity of British Christians; much of its work is carried on in the British Empire, where its value is deeply appreciated. The officials of the Paris Mission have repeatedly been of great service to other Protestant Missions, both British and American, working in French territory. They have acted the part of liaison between such Missions and the French Government, and both British and American Missions have great cause to be grateful to the Paris Mission for this service.

Secondly, because to help the Paris Mission is to help in the most practical way now immediately open to us the maimed body of Continental Missions. With the occupation of Scandinavia, the Low Countries and France, practically all Continental Missions are cut off from their normal bases of supply and recruitment. The International Missionary Council, through its offices in New York and London, is helping in the preservation of their work. The Lutheran Churches of America have risen with great generosity to the needs of the Continental Lutheran Missions, and in doing so have assumed responsibility for approximately one-half of the Societies involved. Of the non-Lutheran Societies the largest, apart from the Rhenish and Dutch Missions now in Japanese control, is the Paris Society uniting in its support all French-speaking Protestants.

The support of the Paris Mission, and particularly of the branches of it in Barotseland and Basutoland, offers to British Christians the readiest and simplest way whereby they can take a share in preserving the fabric of Continental missionary work.

Basutoland Mission

A Missionary family, the Rev. and Madame Brutsch, were able to go to Basutoland, the first since the beginning of the war, and this has been for this Mission a great comfort, as well as a great relief, but the printer, Mr. Richard, who had been found for the Mission, was unable to leave Europe before the final occupation of France. . . . It will be possible to re-open the Bible School in January 1943, at Morija, under the direction of the Rev. A. Berthoud, who will at the same time continue to superintend the important parish of Likhoele. . . .

In spite of the great gaps in the ranks of the Missionaries the work of the Mission goes on satisfactorily and those who are left endeavour to carry on the work of their absent colleagues, but difficulties arise which are sometimes hard to surmount.

On the other hand, encouragements to the work are not wanting. It has been possible to carry out an extension of the printing works which had been planned before the war; a commission has been set up for the collection of photographic documents which will be preserved in the Archives of the Mission; and another commission has been set up to work with the Christian Councils, and to study the general problems of race and racial relations in South Africa. The pastoral staff have given great satisfaction and some of the younger pastors have specially distinguished themselves; one of them has gone to North Africa as Chaplain to the Basuto troops; there will thus be two pastors and five evangelists working as Chaplains with these troops. It is hoped that seven new pastors will graduate from the Pastoral College in June, 1943, and there is a good recruitment for the next class.

The work in Johannesburg continues to progress rapidly, and in particular the work amongst the women is encouraging. There are numerous requests amongst the large numbers of Basutos residing in the mining districts for the opening of new Churches or Chapels.

The Domestic Training School and the Industrial School have continued their work with very encouraging results.

The Morija hospital continues to render great service to the whole district.

It is also an encouragement to see the way in which the Church of Basutoland is responding to the difficulties which have arisen due to the separation of the Mission from France. The African members of the Church remain faithful and the work continues to develop. New converts come in and in general remarkable sacrifices are made to help the work. As an example we may mention that one of the congregations in an outlying parish contributed per member the relatively large sum of 12/8, and the one which has least contributed gave per member 3/9. These figures may appear small in European eyes, but it must be remembered that 12/6 is, for a Basuto, the cost of feeding one person during a month, or the cost of a blanket, which is an essential article of clothing. It is legitimate to ask whether European Christians contribute to their Churches in the same proportion.

Barotseland Mission

It was possible before the final occupation of France to receive two Missionary families, one French, one Swiss, and also a Nurse for the hospital.

On the whole the work has not gone badly, and not only the members, but also the understanding and the generosity of the Christians are increasing in this particularly backward country. The report lays great stress on the work of the Evangelists and Catechists. There is no failure in their zeal and their work among the young men is bearing fruit as shown by the active part taken by the community of young Christians. The people are beginning to realize that their Church is not the Mission nor the Missionary Society acting as a good providence, but a living organism of which each member has an indispensable function. It is realized that the Church is an independent body in which the members have a share, and which can grow only mainly through the efforts of its own members, and take its rightful place in the community as a result of their own sacrifices, eagerness and service.

A special mention must be made of the medical work. Dr. Picot, the lady who is in charge of this work, planned to return to Switzerland this year, and it was a great joy for her and a great relief for the Mission to welcome a new Missionary Nurse, Miss Bornand, who arrived from Switzerland in 1942, after almost a year of negotiations and difficulties before she could leave Europe.

Special notice also must be given to the educational work. The training college for teachers is growing in importance and the task of training teachers is also growing in complexity and in interest. Not only book work, but also manual work relating to the future occupation of the School Teachers is taught, such as the construction and care of school furniture and equipment, cultivation of small holdings, carpentry and building, and the upkeep of school buildings. The school teachers in training also take an active part in the life of the Church.

The school work in all the districts has received a new stimulus this year by the abolition of fees. There is, however, a great deal to be done in order to assure the elementary instruction of the majority of the children of all the districts, and there are difficulties of staff and organization which must be solved before the expansion of this part of the work. In particular there is immediate and urgent need of Missionary specialists in education.

Another aspect of the educational work is the foundation of troops of scouts and girl guides. Camps have been set up for the training of scout masters, and the organization is now well in hand and the continuity of the movement is assured.

With regard to the work done by our Society in Barotseland the Provincial Education Officer of the Government of Northern Rhodesia wrote to our Director of Schools (8th January, 1943):

''At the beginning of the New Year I would like you to convey my thanks to the members of your Mission who have been engaged in educational work during the past year either as managers or teachers. I know a little of the difficulties, financial, staff and personal worries which have come to many of your Mission on account of the war and I am in a position to appreciate more than most the admirable way in which the educational work of the Mission has not only been carried on but extended so rapidly during such a difficult period. Figures which I hope to circulate shortly will show the measure of this development and not a little of the credit for this progress has been due to your Society.''

The Barotseland Mission is one of the Missions which have suffered the most from war conditions. At one time it was necessary for some of the missionaries to draw on their own resources or to receive help from their families in Switzerland. The situation is now little better and with the addition of the new missionaries it will be necessary during 1943 to consider the increase of the monthly grants which the Committee makes to the Mission.

The reports from both Missions are full of thankfulness for the way in which God has shown His faithful love for His work and His service in keeping them free from urgent anxieties as regards the future of their work, and even expanding the work in spite of difficulties of various sorts. The Missions also recognize and are deeply grateful for the help given them by the British Committee and by their friends, many of whom are new friends, from all over the world. . . .

Special thanks are due to the Canadian Churches who have answered our appeals so generously. . . .

We cannot do better than close this report on these words taken from a letter from one of our missionaries:

''Our prayers go up to God for the world, for Europe, France, Switzerland, England. We ask that peace may be established in the hearts of men, and then between nations. We suffer with you in seeing so much blood spilt, so much suffering, so much bitterness. May God act in power, and put Love into the hearts of men. And may we as Christians stand in our place in the front ranks of that Love.''

NOTE.—For more about the Basutoland and Barotseland work see *The Glad Tidings*, January 1941 (page 4), February 1941 (pages 47, 58).

Thou wilt not turn Thy face away
From those who work Thy will,
But send Thy strength on hearts that pray
For strength to serve Thee still.

—Newbolt.

Prayer

OUR Father in Heaven, Supreme Ruler of earth and sky and sea, Lord of seed-time and harvest, we bow before Thee in reverence and in gratitude for Thy faithfulness to the promise made to Thy people—''The Lord shall keep thy going out and thy coming in.'' Truly Thou hast cared for us, and blessed us far beyond our deserts. Forgive us, we pray Thee, our selfishness in asking more and more of Thy bounty rather than giving thanks for all the benefits Thou hast bestowed upon us.

Seeing a world in turmoil, we confess our proneness to let our faith falter, fearing that all things may *not* work together for good. Increase our faith so that as we pray we will truly believe that out of this chaos of war Thy Kingdom surely *will* come.

Our Father, to the nations in every part of the world suffering physically, mentally and morally because of war we pray that Thou in Thy mercy may bring relief, and if it be Thy will to use the people of this land as Thy instruments of service, so direct us that our efforts may not be in vain and that we may faithfully do our part in establishing a lasting peace, in restoring health, happiness and confidence to those who have been so sorely tried, so that they may renew their faith in Christ and His teachings, realizing that Christian love reaches upward to God and outward to humanity.

We thank Thee for the promise of a bountiful harvest in this country. May our people respond to the cry of the hungry and the needy of other lands and give unto them out of our abundance.

Bless, we pray Thee, every agency for world betterment — legal, financial, social, educational, medical, religious. As through the years of war the Church has not faltered in its struggle to bring comfort to mankind, so may it still hold high the torch of its ideal of faith in Christ, the Christ of light and life.

At this time, though our thoughts dwell on the tragedy of war, we are not forgetful of the blessings that surround us in our homes, our government, our Church and its organizations. May each in its own sphere seek to serve this nation, to the glory of Thy Kingdom.

God bless our King, the Royal Family, and all placed in authority in our own and other nations. May they be men and women with a clear understanding of the world's needs, with sound judgment and a keen sense of their responsibility in administering justice.

Guide our daily life, we pray Thee; may prayer be to us not a lifeless thing, but living communion at the Throne of Grace, vibrant with love to God, and sympathy in the welfare of others. We ask all through Christ our Lord. Amen.

Meditation

IN studying carefully the fifteenth chapter of St. Luke's Gospel, concerning the lost things and the prodigal son, what stands out so clearly is undoubtedly the love and forgiveness of our Heavenly Father, and His joy when we return to Him.

As we read the story of the lost son, and his return to the father, how it speaks to our own hearts! So much so, indeed, that we picture ourselves in his place. It would seem very obvious that God sometimes lets His persistent children have their own way, till they come to the end of themselves and realize that He is all-wise, and knows best.

We read that the prodigal's father saw that his son was determined and wisely let him learn in the bitter school of experience lessons he would gladly have taught him in the happy surroundings of his own home. And how very sad the story is! ''A far country!'' It was far from the beauty and loving fellowship and riches of his father's home. ''He wasted his substance in riotous living''; ''he spent all''; he was ''in want''. As he fed the swine he even envied them their food, and ''no man gave unto him''.

Then he came to the very end of himself, and began to realize how foolish he had been. His mind runs on over the happy days when every one ''had enough and to spare'' and he resolves to return, and to repent of his wrong-doing. The marvel of verse twenty is the kernel of our parable. ''And he arose and came to his father. But when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck and kissed him.''

Ever since the son left him, the loving father had been watching for his return, so he saw him ''while he was yet a great way off''. One can imagine the son, in his shame, dreading his return to his much wronged father. And yet the thought of the lost place in the home, the lack of the tender companionship, once enjoyed, broke him down completely, and he resolved to return at once, and confess. But how beautiful it is to note that before the broken words of confession die on his lips, his father is arranging for the great public rejoicing.

This is a story, a parable, told us by Jesus for our edification. What would God have *us* learn?

For one thing, I am sure he would have us realize how often we are ''prodigals''. I think it would help us to realize it, if we ask ourselves a few questions and answer them very thoughtfully and prayerfully before Him.

1. Have we lost our joy over our salvation through Christ?
2. Have we lost our ardour and delight in obedience to Him?
3. Have we lost our thoughtfulness for others, ''our neighbours'' (not only those we like, but *all* our neighbours)?

4. Have we lost our keen desire to read God's Word, and to pray?
5. In other words, have we lost touch with Jesus Christ Himself, and our conscious daily walk with Him in obedience?

Wherever we have lost out, and in whatever thing we have been weak, and backsliding, it is from *that* particular ''far country'' we may return in the power of God's Holy Spirit, for further fellowship and victory, through Christ. And, if the mercy and forgiveness of the prodigal's father touched and stirred our hearts, how much more may we be encouraged and strengthened by the open arms and unmerited favour of our Heavenly Father and His joy when we return to Him!

—(Mrs. Willis) Grace M. Naylor.

The Church in Europe

(From *Christian News Letter* of May 5th, Supplement)

A FULL understanding of what Christianity means for our times must grow out of the total experience of the whole body of Christians. A vital element in this total experience is what the Churches on the Continent of Europe have learned through trial and suffering. . . .

The fact of outstanding importance is that, in spite of the violent hostility of the Nazi party, the Church in Germany and in the satellite and most of the occupied countries still survives as a corporate institution.

There are areas, it is true—such as Poland and Yugo-Slavia—in which every effort has been made to suppress the Church altogether. The vast majority of the clergy have been put to death, sent to concentration camps or deported. The work of the Church in many districts is brought to a standstill; only scattered, tiny groups of Christians are able to meet in secret.

But in Germany, Italy, Hungary, France, Belgium, Luxembourg, Holland, Denmark and Norway the Church retains its corporate existence and congregations assemble regularly for public worship. In Hungary there appears to be little interference with the freedom of the Churches. In Germany active evangelism is possible in some parts of the country. In both large and small towns, in both rural areas and among industrial workers, audiences, sometimes very large audiences, come together to listen to the preaching of the Gospel.

The survival of the Churches as institutions keeps alive the possibility of action in many directions. The Churches are able to devise means of providing Christian instruction for adults and young people; to carry on, in however reduced a degree, the various ministries of the Church; to bring people together in groups for mutual encouragement and support; to create a Christian public opinion on moral issues, such as the question of euthanasia; and in quiet ways behind the scenes to find opportunities of influencing public policy in a right direction. The ingenuity and resource by which means are found of carrying out these purposes, in face of obstacles of every kind, will provide material for a very interesting chapter in the history of the Church.

The survival of the Church is at the same time a fact of the highest importance for the task of reconstruction in Europe, because they are almost the only institutions remaining in Europe which preserve a continuous link with Europe's past. There is at least the possibility that they may become the chief rallying points in Europe for the conservation of the values that have given its character and strength to Western civilization.

The universal Church owes a lasting debt of gratitude to the courageous men and women, known and unknown, clerical and lay, who at the risk, and often at the price, of life and freedom, in face of dangers that were sometimes acute, have succeeded up to the present in saving from complete destruction the Christian Church in Europe.

The World Day of Prayer

MARCH 12th, 1943

Theme: "Father, I pray that they all may be one."

BY M. ADA LEHMAN

IN the midst of world conflict and destruction caused by war, again we have seen numerous groups of earnest, thoughtful women meeting here and there throughout the world on the World Day of Prayer—the twenty-third of such gatherings.

These groups have sometimes been huge throngs meeting in large auditoriums; sometimes only the twos or threes met in an obscure little church or an isolated home. But all have met with the same purpose of joining in one great fellowship of intercession and praise to the Saviour of the World, that, in spite of the present critical condition of affairs, the "things which cannot be shaken may remain".

We are all concerned, very deeply concerned, about the state of the world to-day, but we have not yet tested fully what the power of united prayer can accomplish. For this reason the Inter-Board Committee of the Women's Missionary Societies of Canada is glad to be able to report ever-increasing numbers of women who mark this day as one to be set aside, and urge that this increase may continue in an ever-widening circle of Christian fellowship.

Again the Committee has had most encouraging reports from many hundreds of these gatherings in 1943, all telling of the inspiration and spiritual uplift received from the observance of the day. In Canada alone almost two thousand of such gatherings have been held, at which women of our own country have mingled their petitions with thousands of women of other lands, realizing that our spiritual life and influence will grow only as we co-operate with the women of other racial groups, and have interest in, and sympathies for, the whole of humanity.

Excerpts from a few of these letters will give some idea of the spiritual significance of these gatherings.

From Johannesburg, South Africa: ''The Women's meeting was in Rev. Bruce Gardiner's church, St. George's, and he gave those assembled a warm greeting. It was an interesting sight to see all those black women so neatly dressed and each showing by her dress or her badge the church to which she belonged. The red flowers of the Methodists were most numerous and most conspicuous, and the Ethiopians, a rather exclusive sect, in their heavy fur caps, were most noticeable. One Presbyterian and one American Board woman were in black and white with white knitted caps. There were some denominations in blue, and some in pale lavender. All were reverent and quiet and united, and seemed so happy to meet with the others. Miss Jones, the head of the Presbyterian Mission, was in the chair, and there were the Suris and French and Anglican and other white women leaders all about. I was pleased to see so many European ladies. Each denomination had a share in the proceedings. The sight of all, crowding the church, was most impressive—most uplifting. In spite of war, and many sad limitations, let us thank God for His mercy and love, and go forward.

''There were also gatherings in several suburbs of Johannesburg. I went to one church where a young Baptist lady presided, a Salvation Army lady spoke, and many prayed in English. Then a Dutch Reformed minister's wife spoke in Afrikan, and 'All People that on Earth do Dwell' was sung in Dutch and English.''

From New Amsterdam, British Guiana: ''This year all twelve of our Happy Workers' groups, native women, kept the World Day of Prayer. At one place an elderly East Indian woman drew me apart out on the lawn as we were leaving. 'I want to believe in God with all my heart,' she said, and there was a world of sadness and longing in her voice, 'but when you pray, I no know.' She meant she did not understand English well enough to follow the prayers in meaning. The next time we go there we shall take the evangelist along, for he speaks Hindi and can make it clear to her.

''Another place I went was across the river. The meeting was held in a clean little cottage. I sat on the floor with an East Indian woman. The last rays of sunlight slanted through the latticed window, and the palm trees rustled softly, continuously, outside. Could anything be more beautiful, more satisfying, than just to be there and watch the intent interest on all their faces as Miss Martin sang, 'I Have a Saviour, He's Pleading in Glory'!''

From Aklavik, the Arctic: ''In the service in Aklavik hymns were sung in all three languages—Eskimo, Loucheaux and English. Prayers were offered by native women, and then prayers for the New World we are all looking for, in English. There was a feeling of unity in this service, where three races of God's children had come together in His name for praise and thanksgiving.''

From Slocan City, British Columbia: ''Attendance was 59, of whom eight were local Canadian residents. One was a guest from Lemon Creek, and four others were missionaries. The others were Japanese Christians, some of the United Church and others Anglicans. Those who took part in the service were Miss Hurd, a United Church missionary, Miss Cox, an English missionary formerly in Japan, who spoke in English, and Mrs. Nakayama, the rector's wife, who spoke in Japanese. Mr. Nakayama had made an exact translation of the programme, so that we were all able to follow and give the responses. There was a real feeling of worshipping together.''

From Fort McMurray, Alberta: ''Coming to this Mission last July from Nova Scotia has been an interesting change. Learning in February that the World Day of Prayer had never been observed here, we decided to have an open service in the evening when the men from the camps, who we felt would greatly appreciate the service, would be able to attend. We had an attendance of fifty (most encouraging for church attendance in the north). Many spoke of the spiritual blessing received from the service. One man found the Litany of Repentance most helpful and took his copy back to camp for future use, as did several others.''

From St. Augustine's Vicarage, Alsask, Saskatchewan: ''I am glad to say that there is a growing observance of the World Day of Prayer in the various towns that I serve, as also a growing interest in missionary activities. I trust there is a similar growth of interest throughout the Dominion, for I consider the World Day of Prayer a very worthwhile effort.''

From Kenville, Manitoba: ''I think everyone present felt the programme this year was the nicest one we have had. The Litanies were lovely, and with so much responsive reading, it gave everyone the privilege of taking part, thus feeling more a part of the service.''

From Gagetown, New Brunswick: ''Although the afternoon was very rainy, we had a larger attendance than usual, showing that from year to year the interest in our joint service grows. The programme was a very helpful and beautiful one this year, with so many opportunities for the congregation to take part.''

From St. Thomas, Ontario: ''Here, in St. Thomas, we had one of the most inspiring and uplifting services. Every Protestant denomination was represented—almost four hundred women attending—and our offering was larger than ever before. Great blessing shall come upon the earth as a result of the World Day of Prayer.''

The voluntary offerings received on the World Day of Prayer are used for the publication and distribution of Christian Literature, one of the greatest mediums of international good-will and Christian fellowship we have in the world. But scarcely anywhere is the production of

Christian literature yet keeping pace with progress in literacy. The need is still great.

In a recent radio broadcast Professor Phelps of Winnipeg said, ''Literature is an engine of power.'' (How true this has been of the wholesome Christian literature that the contributions from the World Day of Prayer have been able to provide!) We have been much encouraged that, in spite of the many calls for money, the offerings for this work have not failed. The contributions on the 1943 Day of Prayer amounted to $10,671.50. But there is still great need for more. While, on account of war, many new ventures cannot be undertaken, those already begun must be maintained and preparation must be made for the time when our increased Christian publications may be a still greater factor in preaching good-will and international friendship.

From China, Africa, India and various other parts come letters of gratitude each year, giving evidence that the right kind of literature helps to mould character. One worker in China says, ''There is no more imperative need in Free China to-day than that of Christian literature.'' Miss Wrong reports in regard to Africa, that the circulation of the magazine *Listen* has reached 4,500—mainly due to the action taken by the British Council in sending this magazine to schools in Africa; and this is not the only magazine of its kind circulating in that country for which she expresses gratitude. And the *Treasure Chest*, being published in nine languages, going into the hands of young people in India, is so influential that it is now accepted by the Educational Boards of many of the Provinces for use in high schools, and is found on the tables of public libraries.

These and many other agencies helped by the 1943 contributions will be found in the following list.

ALLOCATIONS FROM 1943 OFFERTORY

China:	Christian Literature Society, Chengtu	$ 400.00
	Women's and Children's Literature, Canadian Mission Press, Chengtu, W. China	500.00
	Christian Farmer, Chengtu, W. China	300.00
	Women's College, West China Union University, Chengtu	300.00
India:	National Christian Council, for Christian Literature, Nagpur	400.00
	Mass Movement and Literacy Campaign, Nagpur	350.00
	Miss Ure, Christian Home teaching, Nagpur	150.00
	Vellore Women's Medical College, for Christian Literature	500.00
	Ludhiana Medical College	100.00
	Henry Martyn College, Aligarh, Christian Literature for Moslems	200.00
	Wilfred Smith, Lahore, Christian Literature for Moslems	150.00
International Missionary Council, London, Dr. Wm. Paton:		
	Christian Literature for Moslems	200.00
	Orphaned Missions	1,500.00
Africa:	Christian Literature, Miss Wrong, London	700.00
	Christian Literature, Missao de Dondi, Angola	100.00

Jews: Christian Literature, Dr. Hoffman, New York	700.00
Christian Literature Committee for Women and Children, New York (distributes magazines, books, tracts, pictures, etc., in Latin America, China, India, Egypt, Mexico, Africa)	700.00
Committee on World Literacy and Christian Literature, New York	100.00
Christian Medical Council for Overseas Work, New York	100.00
Economic and Missionary Research, Dr. Merle Davis, New York	100.00
Canadian School of Missions, Toronto	500.00
International Leper Mission, Toronto	200.00
British and Foreign Bible Society, Canadian Branch	700.00
Upper Canada Tract Society	400.00
Religious Education Council of Canada	200.00
Christian Literature, Canada:	
Ukrainian, *Evangelical Truth,* Toronto	200.00
ʻʻ *Ranok,* Winnipeg	100.00
Hungarian, *Ta'rogata,* Toronto	50.00
ʻʻ *Light,* Toronto	50.00
French, *L'Aurore,* Montreal	50.00
	$10,000.00

The next World Day of Prayer will be observed on February 25th, 1944.

Theme: ''They offered unto Him gifts: gold, and frankincense, and myrrh.''

Of the preparation of the programme for this day, Margaret T. Applegarth, Chairman of the World Day of Prayer Committee, writes: ''While none of us can foretell the state of the earth on that date we do know this, that all tensions, miseries and hatreds now let loose in the world can only be *lost* in the heart of our Lord, when we bring them to Him in prayer. In preparation for this moving service of intercession next February, our World Day of Prayer Committee called together on March 1st a great cross section of humanity, all recently arrived from the ends of the earth. We spent a truly remarkable three hours 'pooling our concerns'. Imagine the Christ-like sense of fellowship when a leading British clergyman sat beside a leading Japanese, once president of a college, and the German pastor's wife who helped prepare our 1942 service sat beside a French woman. Others were from Malaya, Burma, Thailand, China, India, Algeria, Greece, Holland, Norway, South America, and plenty of every-day folk like myself who had never been bombed or evacuated or hated or starved—how adolescent we felt! how doubly eager to be used of God! A Zulu woman straight from Africa said: 'I feel as if maybe I were in heaven, for they have come from the east and from the west and have sat down in the Kingdom of God!' And there she sat, directly behind 'England' and 'Japan' and directly in front of five from 'China'.''

May this same spirit characterize all Day of Prayer meetings on February 25th, 1944.

Literature Department

MISS LOUISE A. REITH

ONCE again it is September and no time can be lost in planning programmes for the year ahead. We would remind the Senior Auxiliaries of the new study for them on British Guiana and India, which was reviewed on page 296 of the July-August *Glad Tidings.* To whatever part of the Women's Missionary Society Family you belong you will be interested in what the rest of the Family are studying, therefore we know you will read about the Mission Band study on the Mission Band Page, about the Young Women's Study on the Young Women's Page and that you will be interested to learn that the Girls' Study, **Beneath Thatched Roofs**, is on our work in India and British Guiana. All these studies are listed on the inside of the back cover. We ask the co-operation of the Senior Auxiliaries in seeing that every group of the Women's Missionary Society Family knows about the study prepared for it and is going to use it.

Auxiliaries will be anxious to complete the **Auxiliary Book Shelf** for 1943. **My Mother** by Ruth Buchanan is of special interest as we study India. Although we know that many already have copies we suggest that Auxiliaries place it on the Book Shelf beside **Our Neighbours, the Jews; On This Foundation**; and **Five Points for Africa.** Everyone should read it; when they have read it the meeting on ''The Bhil Field'' will mean a great deal more.

Other interesting books will also help to supplement the study material, such as the biography of Dr. Ida S. Scudder of the Missionary Medical College for Women, Vellore, India, entitled **Medico Magnificent** (.20). When thinking of the work our Church is doing in British Guiana it is interesting to read **Paddle Your Own Canoe**, the story of W. H. Brett, who in 1840 set out from England to teach the forest Indians in British Guiana. **On This Foundation** by W. Stanley Rycroft (.65) will be invaluable to those studying Latin America. It tells in an interesting manner the story of the Evangelical Witness in Latin America and the people who have shared in it. In the back of the book is a good map of Latin America, which helps greatly in locating the various countries mentioned; a larger coloured map (23″ x 30″) can be obtained for 35 cents. Mission Band leaders will also find **Children's Games from Latin America** (.15), compiled by Nina Millen, helpful in planning the recreational part of their programmes and older groups will find the games interesting and entertaining.

We hope that, with the studies and some of these books, programme committees will be able to provide information on missionary work in so interesting a manner for all members of the Society that no one will want to miss a meeting during 1943-44.

Fourth book for the Auxiliary Book Shelf 1943.

My Mother. By Ruth Buchanan........................ 25c.

SENIOR AUXILIARY PAGE

Miss L. K. Pelton

ATTENDANCE at annual meetings of Auxiliaries and Presbyterials has convinced us that the various departments of our work could be improved if Auxiliaries and Presbyterials would carefully examine the nine months' work in September.

Not infrequently we have heard members remark, upon hearing the annual reports, that had they known the money was down they could have made it up. Had it been brought to the attention of the group earlier in the year that the *Glad Tidings* subscriptions had decreased or that they were short in the Supply money, they were sure that the Auxiliary could have done better.

In drawing attention to these remarks that we have heard we are not unmindful, of course, that in many instances these very matters have been brought before Auxiliary members, not once but several times during the year and without results. We are convinced, however, that in several Auxiliaries the members are not familiar with the true situation regarding the various departments of the Auxiliary's work, and that if they knew before the end of the year where they were falling down many would be glad and eager to make a special effort to improve the situation. The month of December is too late to begin to scramble the energies of our members together in an effort to make up our allocation or to increase our membership.

For the majority of Auxiliaries the September meeting is the first after a two months' recess and so far as our missionary work is concerned we are returning to it fresh from holiday and change. We believe that this should be the meeting at which we should examine the work of our group during the part of the year that is gone. It is then we should find out whether or not the meetings have been effective, if we have used the Study what the members think of it. Do they like it? Have they learned anything from it? Have they any suggestions to make for the use of the new Study which they consider would make it more interesting and more helpful? It is in September we should know exactly how our finances are, how they compare with the same time last year. It is then we should decide whether or not a special effort should be made in order that we might measure up to our responsibility. Surely not later than September we should face the situation in regard to *Glad Tidings* subscriptions, and assuredly we should know at this time what we have done by way of securing new members.

All too frequently we come to the end of the year with decreases in some departments, which, in many instances, could have been turned into increases had we examined ourselves earlier in the year. We have learned to be altogether too comfortable on the toboggan slide. One of the most dangerous symptoms of our Society’s life is to be found in the statements which often accompany annual reports: ‘‘It is regrettable that we are down in this department, but I am sure that we have done our best and next year we shall try and do better.’’ And next year—Alas! next year we hum the same lament because each year so many Auxiliaries wait until December before looking at and examining their year’s work.

There is a remedy.—*Let us look at ourselves in September as well as in December.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

‘‘UNDER the Southern Cross’’, the new study for the members of Young Women’s groups, is on Latin America and British Guiana.

Why are we so interested in Latin America? Movies, newspapers, periodicals, radio, books, etc., increasingly feature the vast country that lies to the south of the Mexican border. From the United States we hear much about the Good Neighbour policy which hastened the process of becoming ‘‘Latin America conscious’’. No doubt, too, the chief reason Latin America has become so popular in our thinking to-day is the fact that her countries are vital to the defence and security of Canada and the United States.

For us who are particularly interested in the work of the Church in the world to-day there is a keen interest in the spiritual welfare of Latin America and British Guiana. We desire for them, as for our own country, the highest destiny—that which comes from following Jesus Christ. And so it becomes our missionary responsibility to help the Evangelical Church in every way so that He may become known, loved and served in all the countries ‘‘under the southern Cross’’.

The Study includes *Focus on Latin America; Focus on British Guiana;* Dr. Cameron’s article from *The Teacher;* Prepared material—Study Outline, Worship Suggestions, Supplement—Supplementary material. Total cost, 85 cents.

Further source material essential for obtaining the best results from this study:

On this Foundation, by Stanley Rycroft. Price 65 cents. (This book is highly recommended as interesting reading for every member of your group.)

Don’t Forget the West Indies (The World Issue Pamphlet)—10 cents.

Coloured Map of Latin America—35 cents.

Slides.

We feel sure you will enjoy this study. The information you obtain will be well worth remembering, as we continue to follow the advance of these countries, Latin America and British Guiana.

GIRLS and LEADERS

Mrs. Harold Keefer, ***Secretary***

SEPTEMBER! What a wonderful month it is! Each year it brings to us glorious days filled with sunshine in which we can enjoy the beauties of Nature, painted in heavenly colours by the Master Painter.

We have the memories of summer, and whether we have spent it this year in unusual activity, or in building ourselves up for our winter's work, there are few of us who do not look back upon the days just past without many happy recollections.

With all this beauty around us and all our senses attuned to our responsibilities, does it not seem the perfect time to once again take up the task of re-organizing our groups? Some of us might be tempted to wait until we had extracted the last morsel of sweetness from the late summer, but most of us will agree that it is better to start back early, before the interest of our girls has been directed into other activities.

It would be well if, before calling the first meeting, each leader would plan a definite course of action. She should try to form a general plan to which she should strive to adhere, and in making this plan it might be advisable to decide the amount of time to be spent in study and recreation. She should determine the type of instruction most desirable for her group and also the kind of recreation which gives most pleasure to her girls. A study of the past season will help her to make these decisions. The wise leader will take the preferences of the members into consideration when arranging the season's work. It is not suggested that the leader follow the dictates of her girls, but only that she adapt her programme to their requirements.

Some groups will be faced with a decrease in numbers and will, of course, do everything in their power to fill the broken ranks. Here we feel we might issue a word of warning! Specialists in girls' work constantly warn us of the necessity of maintaining our age limit. They point out the pitfalls of introducing to our groups girls younger than twelve and older than seventeen. It has been proved that in the majority of cases our programme is most suitable for girls in this age bracket and even where the exceptional case might occur it is not considered good policy to break this rule. Wise indeed is the leader who takes a definite stand in this matter and refuses to be swayed by some eager prospective member. Let her do all that is possible to see that the girl is absorbed in a group more suitable to her age.

To those of our leaders who might be wondering whether they can continue to carry on in the face of increased duties, let me beg of you most earnestly not to let our girls down. They need you now as never before and will look to you more and more for guidance as the days pass. Those of you who have read of the increased delinquency among teen-agers cannot doubt the great need for proper guidance among our young people. Leadership is sometimes referred to as an important ''war service'', but it is greater than that. The influence of Christian leadership will not end with the war but will go on down the ages as long as man remains upon the earth.

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

DURING 1942-43 many Mission Band members travelled far in imagination as they became familiar with the varying ways in which the boys and girls around the world worship the Heavenly Father. This year we do not travel quite so far but we are going to meet and learn to know new friends who live on ''our sister continent of South America'' and try to become familiar with their country.

There are two study kits—one for the Primary Age Group (6-8 years) and one for the Junior Age Group (9-12 years). Each kit contains a story book, a guide book for the leader, and mimeographed material which will help the leader to link the work our own Church is doing in British Guiana with the mission work that is being done in South America as a whole.

The story book, *Little South Americans* by Nina Millen, in the Primary Kit is one which can be used with the children and by the children themselves. In order to achieve the desired results it is essential that the leader read the Primary Teacher's Guide on South America very carefully. In it there are many suggestions which will help in planning suitable worship programmes, handwork, and recreation. If all of these are carefully planned and presented, the children will discover that the boys and girls of South America have the same needs and interests as they have themselves; that children everywhere belong to God's great family; that members of that family should know and help one another—and they will find how the children of North America can help their brothers and sisters in South America.

Up and Down South America by Anne M. Halladay, the story book in the Junior Kit, contains fascinating stories about boys and girls in South America. No one can read or hear about Rosita at Tia Grace's School, or Vicenta and her birthday guest, or about Pedro starting on the New Way, without realizing the difference Christian missions have made in the lives of these happy children. The careful study and use of the Junior Teacher's Guide on South America will enable the leader to present the material effectively. We hope that all Bands will use both study kits. Most certainly the leader will find it helpful to have both as the stories in *Up and Down South America* will supplement the material in *Little South Americans* for the older primary children.

In concluding the opening chapter of *Up and Down South America,* the writer says, ''Because it is so much easier to like people when you know them, this book and I want to help you to meet some young South Americans between its pages. . . . I hope that you will like Rosita and Roque and all the others. I hope, too, that after you know them a friendly feeling will fly out, like airplanes over the mountains and rivers and jungles, toward all South Americans.'' This is our hope, too, for all Mission Band members during 1943-44.

Primary Mission Band Kit—*Little South Americans*.......	$ .85
Junior Mission Band Kit—*Up and Down South America*...	.85

—L. REITH.

Coronation in Uganda

WHEN one recalls the reputation Uganda had, little more than a generation ago, the account of the coronation last November of the young Christian King of Buganda (published in a recent number of the *C.M.S Outlook*) makes astonishing reading. On the first day of the ceremonies, drums beat at 3 a.m. to announce that the Prince had reached his majority. At 9 a.m. some 3,000 people, British, African, and Asian, filled the cathedral for a birthday service; a band of the King's African Rifles led the praise while a procession of eighty African and European clergy entered the church singing, ''All hail the power of Jesus' name''; and the Bishop preached from the text, ''What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.'' On the following day the young King, Bible in his hands, re-affirmed his oath of allegiance and his promise to administer justice, and a fez-shaped crown was placed on his head with the prayer:—

''O God, the Crown of the faithful, bless, we beseech Thee, and sanctify this Thy servant Edward our Kabaka, and as Thou dost this day set a circlet of pure gold on his head, so enrich him with Thine abundant grace and crown him with all princely virtues, through the King Eternal, Jesus Christ our Lord. Amen.''

Then, in the chapel, the King with a few members of his family partook of the Holy Communion. Surely, something has happened in Buganda during the last fifty years. —*Life and Work.*

PROVINCIAL NEWS

ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

CALGARY Presbyterial—At the Presbyterial Executive meeting in Grace Church on July 8th Mrs. C. E. Jamieson gave a talk on the life of St. Paul. She pointed out that although he lived 1,900 years ago his influence is still felt in the world. He preached salvation by grace through faith. He practised what he preached, standing by what he thought was right. After Mrs. Jamieson's paper there was an open discussion on the subject.

The Calgary Stay-at-Home Camp, held in Knox Church, July 12-17, was very successful. Twenty-five girls were registered. They were very fortunate in having as camp director such a sincere and earnest worker as Mrs. H. C. Johnston, the leader of vacation schools for the city of Calgary. The theme for worship was ''Christ the Light of the World''. Each morning the service was taken by Mrs. Johnston or Miss Hazel Macdonald, deaconess, depicting the Christian as soldier, athlete, and worker. Bible study followed, the members studying Bible verses and songs. On Tuesday and Thursday mornings leaders and students enjoyed a free swim at the Chrystal Swimming Pool, through the kindness and generosity of Mr. Baxter, the owner. The various Presbyterian churches in the city served very nourishing dinners. Mrs. George Weir, assisted by Mrs. A. Corbett, directed the Handicraft; the smaller children made card-board book-ends, book covers for the Books of the Bible, and sewing cards; and the senior girls made 14 pairs of felt slippers for the children of Rocky Mountain House Hospital. The ''campers'' were guests at Grace Church one day to see missionary slides. Miss Margaret McLagan and Mrs. Isabel Rosling assisted the other leaders. The work of the leaders was greatly appreciated; special thanks is due Mrs. Johnston and Miss Hazel Macdonald.

Edmonton Presbyterial—Miss Ada Adams, Mission Band Secretary, and Mrs. C. Oscroft, Edmonton Presbyterial President, visited Brownvale, Last Lake and Griffin Creek in May. They were guests of Dr. and Mrs. R. S. Stevens during their visit. Miss Adams took the services there. They also visited the Wainwright Auxiliary; Mrs. F. Dixon, Auxiliary President, and others welcomed them.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST., NORTH VANCOUVER, PRESS SECRETARY

KAMLOOPS-OKANAGAN Presbyterial—The closing meeting of the Goodwill Mission Band of St. Andrew's Church, Kamloops, was well attended by the parents and the members of the Senior Auxiliary. The Band president conducted the devotions and the secretary and treasurer gave very encouraging reports. Mrs. Annie Campbell, the devoted and faithful leader, had many articles made by the children on display; prizes for regular attendance were given to several members. Mrs. D. B. Johnstone, Presbyterial President, gave a short outline of the Society's work among the Canadian Indians and the work of the teachers at the Birtle Indian School. She told of the Christmas exercises—the gifts made by the Mission Band during the year were given to the pupils at that time.

Victoria Presbyterial—When the Executive held an evening meeting in St. Andrew's many members of young women's groups were able to attend. Plans were discussed for organization of more Young Women's Auxiliaries, also plans for a fall rally.

The members of Sooke Auxiliary regret the passing of an old and valued member, Miss MacGregor, who had been president of that society since its formation in 1919.

St. Andrew's Auxiliary, Victoria, decided to carry on its meetings in July and August as usual. St. Paul's C.G.I.T. group held a very enjoyable Mother-and-Daughter banquet, which was followed by a service of affiliation with the Women's Missionary Society. Mrs. Kennedy, Presbyterial President, and Mrs. Dickson, Auxiliary President, took part.

Westminster Presbyterial—The Presbyterial officers held a reception on July 29th at the home of the Provincial President, Mrs. W. G. Gourlie, introducing Mrs. A. M. Hill, President of Quebec Provincial. Dr. Hill, the guest speaker, gave an outline of the mission work being done at the various points he had been visiting as Chairman of the General Board of Missions.

Two Mission Band rallies were held in the Presbyterial, one in St. Stephen's Church, New Westminster, under the convenership of Mrs. Oswald, the other in Mount Pleasant Church, Vancouver, with Mrs. D. A. Smith as convener. This arrangement was necessary as transportation difficulties made it impossible to meet together. In New Westminster all churches were represented. In Vancouver about 100 children were present; the Mount Pleasant group was awarded the banner for highest attendance. Murrayville and Chilliwack groups were unable to attend but sent greetings, as did Mrs. Dow, Provincial Secretary. Mrs. Angus MacKay of Jhansi, India, was the speaker at both meetings. In her clear, decisive manner she told of her work in India, illustrating her talk with moving pictures. The Mission Band at Knox, Main Street, Vancouver, joined with the Young People in an interesting programme lately. Fairview Mission Band met with the Home Helpers, each member being presented with a Mission Band pin donated by the Senior Auxiliary. The Robertson Church Band has done good work in memory work and Bible knowledge.

The Fairview Senior Auxiliary had an interesting meeting when

Mrs. Coldridge spoke on the French work. An esteemed member of Fairview Church, Mrs. Coldridge resigned as secretary because she was moving to Nelson. The women made a presentation, Mrs. Ellis referring to the fine quality of service that Mr. and Mrs. Coldridge had given to the Church and to the Lord.

MANITOBA

Mrs. W. S. Nairn, 523 South Vickers St., Fort William, Ont.,
Press Secretary

BRANDON Presbyterial—The midsummer Presbyterial rally was held in First Church, Brandon, on June 3rd, Mrs. J. A. Gray presiding. The morning session was opened with a short prayer service. The theme for the day was ''Prayer and Service''. The devotions were taken by Carberry Auxiliary. The President gave a short talk on the value of prayer. Reports were given by the secretaries. Highlights were given from each Auxiliary Secretary. A brief service of remembrance followed. In the afternoon Mrs. R. A. Hamlin of St. Andrew's Auxiliary, Brandon, led in the devotions. Mrs. H. H. Dunwoody, Provincial President, led the discussion, covering the different phases of our Church work, our Auxiliary and our homes. Mrs. J. J. Cowan gave an inspiring address on God's commands and our responsibilities. Following the address the prayer for the work and workers was given by Mrs. McKay, Brandon. Miss Grace Irvine, deaconess, gave her impressions of her eight months' work in the West. Speaking of her work at the Gonor Mission, north of Winnipeg, she praised Mrs. MacKenzie, who spent many years as a missionary teacher in Gonor and is still living beside the little church; her life and influence have meant much to that community. At Port Arthur and Fort William Miss Irvine had made a house-to-house survey, inviting people to attend church and Sunday School, and had organized a Sunday School with an attendance of 58. At the supper hour Mrs. J. McLeod welcomed the delegates and Mrs. C. Chapman replied; the Rev. W. J. Allen conveyed the Presbytery's greetings. Miss C. Fraser gave an interesting talk on C.G.I.T. work; Miss Jean Crawford gave her impressions of a day in camp, and a closing day in camp was demonstrated by eight girls from St. Andrew's, Brandon, under the leadership of Miss Grace Irvine and Miss Nellie Douglas. Mrs. H. H. Dunwoody gave the closing words.

Superior Presbyterial—At the June meeting of First Church Auxiliary, Port Arthur, Mrs. Joseph Fidler had charge of the programme on ''Indians in Canada'', and provided new material for what might be considered a familiar subject locally. She referred to the Rev. James Nisbet, the first Presbyterian minister to the Indians in Saskatchewan, who went in 1866 to Prince Albert, and to Miss Lucy Baker, the first missionary sent to the Indians under the W.F.M.S. Mrs. Stirrett read an

Indian version of the 23rd Psalm and Mrs. M. P. Benger, representing the Young Women's Auxiliary, read the Scripture.

ONTARIO

MRS. J. R. HILL, 250 COOPER ST., OTTAWA, PRESS SECRETARY

BEAUTIFUL September days, children trooping back to school, planning for Auxiliary meetings and fall rallies all remind us that we shall soon be nearing the end of the year and report time again. Efforts of Auxiliary members to interest others and careful reporting by faithful secretaries resulted in an increase of 106 senior members for 1942. May we be mindful of our great opportunity to keep the missionary programme of our Church alive and vital and thus recruit new members to help carry on our great task.—Corresponding Secretary.

''If each Senior member had given four cents more, our full allocation would have been more than reached.''—1942 annual report. As we slip into September, it behooves us to remember that the year is passing by and there is much for us to do. Now with careful preparation, we can reach our allocation, put in that extra nickel, and we'll all come smiling through.

Brockville—The importance and responsibilities of Home Helpers was emphasized by Mrs. W. Fitzsimons of Cardinal at the Home Helpers meeting in Kemptville, and at the Goforth Circle (Y.W.A.) in the evening.

Bruce and Owen Sound—Miss Janet Scott presided over the 29th annual Presbyterial gathering. In an encouraging address the Rev. Mr. McMillan said that a great step forward is at hand, and the W.M.S. will keep step with the Church. Miss Frieda Matthews spoke of present opportunities for service in reaching out through the field of Christian literature, and the great opportunities in Canada, emphasizing the need at all times of consecrated prayer. Mrs. T. E. Kennedy, Southampton, the new president, reported the Provincial meeting.

Chatham—A paper written by Miss Mabel Booth, deaconess at Edmonton, was read by Miss Dorothy Olivant at the Ellen Douglas Young Women's Auxiliary, Windsor. Miss Ada Adams was a welcome speaker at many gatherings, addressing senior and junior Auxiliaries, Mission Bands and Home Helpers at Thamesville, Ridgetown, Wallaceburg, and Knox Auxiliary, Windsor. Of special interest were the fascinating pictures and posters used to illustrate her talks. At Ridgetown, Mrs. Bennet of the Baptist Mission in Bolivia assisted. At Knox, Windsor, Miss Vincent spoke briefly.

Glengarry is known as ''the cradle of Presbyterianism in Upper Canada'', as the Rev. John Bethune held services under a canopy in 1787, and the first Women's Missionary Society Auxiliary outside Toronto was organized in 1870 by the Rev. M. Ross. Thus historic St. Andrew's Church, Lancaster, was a fitting place for the 60th Anniversary, and the 29th Presbyterial. Mrs. E. E. Preston presided. Reports showed progress and increased interest; the allocation had been exceeded. Mrs. M. W. Heslip brought Provincial greetings and Mrs. Mason McLennan reported the Provincial meeting. Mrs. A. Caldwell read Mrs. P. N. Tait's historical review of the work organized six decades ago. Miss Frieda Matthews dealt intimately with each phase of the work, led in discussions, and presided during the election and installation of officers. The Rev. G. S. Lloyd gave an address at the evening session, and the Rev. G. E. Bingham brought greetings from Presbytery.

Hamilton had a happy anniversary gathering at St. John Auxiliary meeting, seven sectional meetings at Nelson, St. Catharines, Kirkwall, Louth, Beamsville, Alberton and Hagersville, and the annual garden tea held at Oakbank, the home of Mrs. J. T. Rogers.

Kingston—''Missions and Some Post-War Problems'' was the subject of Miss Laura Pelton's address at a joint meeting of the Catherine Fairlie Young Women's Auxiliary and St. Andrew's Auxiliary in Kingston.

Huron—The Presbyterial Executive, meeting at Clinton, planned for the September meeting at Blyth, and decided to send a girl to Kintail Camp, Hensall to choose one this year. With a telephone committee to remind members of meeting day, the attendance is much improved.

The Sunday School Superintendent, Miss Somerville, proposed the toast to the C.G.I.T. at a Mother-and-Daughter banquet in Knox Church, Goderich, Miss Una McDonald responded, and the Rev. Richard Stewart spoke to ''The Church,'' proposed by Miss Nellie Bisset. Mrs. A. Taylor is leader of the Lily Macarthur group and Mrs. Stewart of the Efa Afe group.

Lindsay Presbyterial met in Uxbridge, Miss Margaret Oliver presiding. The Uxbridge Mission Band sang. Mrs. Stewart, Mission Band Secretary, told of the reorganization of the Port Perry Band; Mrs. Brabazon reported increased givings, and Mrs. J. Johnston gave highlights of the Provincial meeting. Several members took part in a special prayer service. The Rev. William Dickson, Chengtu, China, the guest speaker, expressed gratitude to the Presbyterian missionaries who had helped rescue him after he had passed through fire and bombing in China.

North Bay—Huntsville welcomed delegates from Burk's Falls, Magnetawan, North Bay, Parry Sound, and Sudbury for the 29th Presbyterial annual meeting. Mrs. D. C. Graham was in the chair and gave a brief address. Parry Sound members conducted the morning devotions and those from Magnetawan and Sudbury the afternoon. Mrs. T. Firth gave a splendid account of the Provincial meeting, and Mrs. Robert Moynan spoke on ''Revival Fire,'' and installed the officers.

Paris—Preceded by a season of earnest prayer, the June conference in Brantford, with Mrs. Pae, Secretary for India, and Mrs. H. C. McKellar, Hamilton, as speakers, was a time of special blessing. ''We are living in days of expectancy and wonderful missionary opportunity,'' said Mrs. Pae, ''and only by keeping first things first can we prepare ourselves for the task.'' ''We women are a great power, but we have not rocked the cradle with enough prayer,'' Mrs. McKellar said. She stressed the importance of regular church attendance. Mrs. Pae conducted the Question Box. The Rev. J. R. Esler brought greetings from the Presbytery and Alexandra Session. Mrs. George Gibbs presided.

Peterborough—Owing to fewer contacts at this time, Peterborough Executive asks members to plan a moment for quiet prayer at 10.30 every morning. The Executive held its semi-annual meeting in Cobourg, Mrs. H. Tate presiding. Mrs. D. Ewart introduced the seven new members, and led in discussions. The Provincial meeting was reported by Mrs. C. E. Blewett. Mrs. J. D. Smart led in the dedicatory prayer. Miss Agnes Dickson, introduced by Mrs. H. W. Morgan, spoke of the wonderful development of China, material and spiritual, and left this message, ''The work of the Church must go on—and the way to victory is the way of prayer.'' Cobourg Mission Band presented a pageant.

Sarnia—Instead of sectional meetings, a rally was held in Strathroy. Mrs. Van Valkenburg presided, and read a message from the President, Mrs. McClenaghan. Answering the roll call, each Auxiliary gave its financial standing to date. Mrs. A. R. McMurrich, President of our Women's Missionary Society, gave an optimistic address, stating that now new work can be taken on, and more spent on present undertakings. In her evening address, Mrs. McMurrich appealed to the young people to make use of the opportunities offered them for Christian service. The Rev. J. Honeyman gave a stirring talk on ''The Need of Awakening''. The Rev. Thomas Fraser told of synodical mission work, and Mrs. Fred Gallie and Mrs. R. S. Burnham reported the Provincial meeting.

Amid beautiful spring blossoms, and surrounded by Auxiliary members, the C.G.I.T. of Paterson Memorial Church, Sarnia, were affiliated with the Women's Missionary Society in a colourful ceremony. Isabella MacIntosh led the service, assisted by Beverley West and Mary Ann Wright. Miss A. Cowan, Auxiliary President, took part and Mrs. L. H. Sinclair, Girls' Organizations Secretary, impressed upon the girls the beauty of missionary service. Miss Doris Gale is leader.

West Adelaide Auxiliary sponsored an Easter concert; the Rev. R. Bruce was chairman, and Mrs. W. J. McChesney gave the message. The choir and junior members assisted. The generous offering was much appreciated by the Auxiliary.

Stratford—The need of faith was stressed by Mrs. R. Moynan in her address on ''Modern Miracles'' at the Presbyterial's June conference. ''The secret of success in my father's (Dr. Goforth) ministry lay in the complete surrender of his will to the Will of God, and the prayers offered in his behalf by Christians throughout the world.'' Roll call was answered by a verse on ''Faith''. Mrs. A. Hamilton presided and 100 delegates were present. Mrs. J. McGrigor led in the worship service. Provincial news was given by Mrs. Hamilton, Mrs. K. Staffen and Mrs. A. Scobbie. The C.G.I.T. assisted with musical numbers. St. Andrew's Auxiliary, Stratford, held a ''Missionary Sunday'' in May, when the Rev. Dr. Cameron was the speaker.

Temiskaming—The Young Women's Auxiliary of Mackay Church, Timmins, invited the senior Auxiliary to their June meeting. The girls presented the missionary play, ''Miss Lecky's Views''. Miss Joan Robson led in the devotions. Mrs. Aitken gave a paper on ''Facts, Figures and Dates'' about Mackay Church, and conducted a quiz. These Auxiliaries were organized in April; there are 21 in the former group and 20 in the latter.

QUEBEC

MISS MARY GREIG, 2168 PARIS ST., MONTREAL, PRESS SECRETARY

MONTREAL Presbyterial—The Presbyterial would like to urge out-of-town Auxiliaries to send names of any members who come to the city Hospitals as patients to its Hospital visitor, Miss A. Colquhoun, 4899 Sherbrooke St. W., Westmount. We can assure them of a cheering, helpful visit.

Will *all* Auxiliaries, city and out-of-town, use the Welcome and Welfare Department? The great number of women in the army and in war work who have moved to new districts will be glad of a call from some one in the church.

The Chinese Church was the centre of much enthusiasm for two weeks in the usually quiet month of July. A summer Bible School for children of the district attracted about forty boys and girls of several nationalities, ranging in age from four to thirteen. The School met every morning from ten to twelve o'clock under the leadership of Miss Alma Burdick, formerly of Formosa, assisted by Miss Mabel Jamieson and Mrs. R. Manning as teachers and Mrs. E. A. Radcliffe as pianist. At the closing of the School there was an exhibition of handwork and a programme of the memory work, both in songs and Bible recitations. A surprising amount of work was accomplished and knowledge acquired in the ten short sessions. We feel sure that the boys and girls have learned many things that will be a guide to them as they go through life, and we hope that this year's venture will result in an annual Bible School with an ever increasing enrolment. Expenses for the School supplies were met by a much appreciated gift from the Women's Missionary Society.

In spite of a series of severe storms, all six of the South Shore Young Women's Auxiliaries were represented at their rally in Huntingdon on Saturday afternoon, June 26th. There was a better attendance than last year. Mrs. R. A. Kerr, Presbyterial President, constituted the meeting and Mrs. George Graham, South Shore Young Women's Vice-president, was chairman. Auxiliary reports told of continuing interest in the work. One delightful item was the ''Aeroplane Tour'' of parts of our home fields. The two Young Women's Secretaries, the Welcome and Welfare Secretary and the President of Montreal Leaders' Fellowship were present and gave some of their impressions of earlier activities. ''Many doors are open for missionary workers. We must find the young women to train as missionaries and deaconesses at once. Let us have bright, lively programmes to attract the 18 to 25-year-olds into our Society. We are all needed. Let us to the task.'' An invitation was extended for one or more of the members to attend the Fellowship Study in November. Mrs. K. K. Pearce, Presbyterial district Vice-president, brought a message from the Presbyterial. Miss Kimball, formerly of the United States, gave an address on Madame Chiang Kai-shek. ''The Christian leadership of this renowned lady and her noted family can be traced to the help that a Christian officer gave to her father when he was a boy. The results of missionary activity are immeasurable.''

Quebec Presbyterial—At the annual Presbyterial meeting, held at Milan, messages were received from the Provincial President, Mrs. A. M. Hill, Mrs. O. R. Campbell, and Miss Alma Burdick. Mrs. Hill stressed the fact that our sufficiency is of God, which is the greatest message needed in this warring world; all genuine religion springs out of a sense of our own inadequacy; lean on God's strength, not our own, for the world cannot be rebuilt in strength and security by our own efforts. Miss Burdick mentioned the opportunities opening up in Western China for the Christian worker. If the educated youth can be won for China, its future is safe. The doors have not all been closed, by any means. The Word has been left in many places that are closed to us to-day. The seed is there, and that is Formosa's hope.

Reports showed that all departments of the work are functioning and much good work is being done; 9 of the 13 Auxiliaries met their allocation, and some exceeded it. Mrs. Campbell, giving the closing words and prayer, spoke of the victory we hope to win in the war and the victory we must win over the world.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

PRINCE ALBERT Presbyterial—In the passing of Mrs. Mary Miller on June 27th, 1943, another link was severed with the pioneer days on the Ridge. Mrs. Miller was born 92 years ago in one of the Orkney Islands. In 1880 she came to Canada and the Ridge district, where she remained till her death. A staunch Presbyterian, Mrs. Miller supported loyally the work carried on in her district. The Rev. Mr. Duncan, the first minister, held services in the homes, but in 1887, under Rev. James Sievewright, a little log church was built by members of the community, and Mr. Miller was the first precentor; this church is now the Museum in the Bryant Park. Always actively interested in mission work, Mrs. Miller was a generous supporter; in later years as a Home Helper she continued to give her support. In the absence of a Presbyterian minister, the funeral services on the Ridge and at the family plot in Prince Albert were conducted by the Rev. R. D. Tannahill, D.D., of Wesley United Church, Prince Albert. Members of the James Nisbet Auxiliary of St. Paul's Church, Prince Albert, and of the Lucy Baker Auxiliary attended in a body at the graveside.

Note—Lindsay Presbyterial—Historian, Miss Minnie Gould, Uxbridge.

Treasurer's Statement

June 30th, 1943

RECEIPTS:

Special Gift for India from friends in Montreal	$ 61.75
A friend, ''Student Work'' in Brazil	100.00
''Mrs. Mackay's work in British Guiana''	100.00
Goforth Group, Knox Church Auxiliary, Toronto, ''Scripture Portions for British Guiana''	11.00
Life Membership Pins	4.90
Income Tax, deducted from Salaries	843.08
PROVINCIAL GIVINGS:	
Alberta	192.00
British Columbia	300.00
Ontario	9,100.00
Quebec	1,125.00
Quebec, Supplies	67.00
Saskatchewan	181.27
	$12,086.00

DISBURSEMENTS:

Hospitals:	
Canora	$ 230.00
Rocky Mountain House	240.00
Weirdale	295.00
Chinese in Canada	961.41
Indian Schools:	
Birtle	304.96
Birtle, Government Grant	389.16
Cecilia Jeffrey	2,499.21
Cecilia Jeffrey, Government Grant	1,988.04
Mistawasis	45.00
Saskatoon Residence	75.00
Supplies	40.11
Supplies, Provincial	492.05
India:	
Bhil Field	4,367.55
Jhansi Field	3,514.00
British Guiana	1,080.00
China	548.00
Overseas	1,200.00
Publications	516.65
Deaconesses	2,240.72
Organization	646.48
Deputation	116.15
French Work	80.83
Miss E. Vincent	270.61
Grants:	
Federated Fees	500.00
Miss Ruth Buchanan	250.00
Ludhiana Medical College	50.00
St. Christopher's Training College	250.00
Canadian School of Missions	100.00
Income Tax	844.46
Lantern Slides	114.90
Exchange	10.47
Student	100.00
Administration	326.27
	$24,687.03

RESERVE FUNDS:

RECEIPTS:

Pension Fund—	
Interest	$ 328.63
Sustaining Fund—	
Interest	225.30
Legacy Fund—	
Interest	52.50
Estate of Janet Moore, Winnipeg, Man.	1,000.00
Estate of Miss Ellen Cowan, Knox's Church Auxiliary, Galt, Ont.	1,000.00
Payment on Toronto House	25.00
Overseas Fund—	
Interest	149.67
Refund from Chinese Student	30.00
Special Fund—	
Interest	32.15
Payment on Prince Albert Residence	33.25
	$2,876.50

DISBURSEMENTS:

Legacy Fund—	
Ukrainian Nursery School	$ 62.14
Building House at Fontenelle	100.00
	$ 162.14

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

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Temiskaming Presbyterial—C.G.I.T., Cochrane; C.G.I.T., Timmins.

Saskatchewan

Moose Jaw Presbyterial—''Buds of Promise'' Mission Band, Assiniboia, (Leader, Miss Agnes Glass).

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Young Women's Auxiliaries—UNDER THE SOUTHERN CROSS (See Y.W. Page, September *Glad Tidings*)	.85
Girls' Groups—BENEATH THATCHED ROOFS (Stories from India and British Guiana, with programme suggestions and Worship Services)	.50
Mission Bands—Primary Kit—LITTLE SOUTH AMERICANS	.85
Junior Kit—UP AND DOWN SOUTH AMERICA	.85
(See Mission Band Page, September *Glad Tidings.*)	

Auxiliary Book Shelf Books 1943

OUR NEIGHBOURS, THE JEWS. By Robert Smith	$ .10
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Vol. XIX OCTOBER 1943 No. 10

THE GLAD TIDINGS

Dr. William Paton

Systematic Giving

At Camp and Vacation School

In Kirkland Lake

Co-operative Work

Church of Christ in China

Thank-offering Service

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 1

Women's Missionary Society, W. D.

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The Glad Tidings

Vol. XIX TORONTO, OCTOBER 1943 No. 10

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Mrs. Wood

AFTER more than ten years' service as a member of the Council Executive Mrs. J. C. Wood resigned in the summer, as she was leaving Toronto to make her home in St. Catharines. Her resignation was accepted by the Council Executive with deep regret. Since she was elected a member of the Board in 1933 Mrs. Wood has been in charge of the Society's work among Chinese in Canada, and no Secretary could have given herself more whole-heartedly to that work. Whenever serious problems had to be faced she maintained that some solution must be found, for the work must not be allowed to suffer. The Chinese people have had no more loyal and devoted friend than Mrs. Wood. Deeply interested in all phases of the Society's work and always ready to take her part in the general work of the Council Executive, she will be greatly missed as a member of the Board. Delegates to the Council meetings of late years will remember how capably she looked after the billeting. The workers who have looked to her as their Secretary will sincerely regret her withdrawal from the work, but they know that to them, as to the Chinese people among whom they serve, Mrs. Wood will continue to be a friend.

A New Appointment

A RECENT appointment to the staff of the Women's Missionary Society is that of Miss Evangeline Vincent. Miss Vincent, whose home is in Truro, Nova Scotia, graduated in 1938 from Columbia University, New York, with the degree of B.Sc. (in Nursery School Education, Teachers' College); and in June of this year, after a post-graduate course in Psychology, she received the degree of M.A. After attending the Inter-Church Conference on Missionary Education at Belleville, she returned to New York in July to take a course in Religious Education at Union Theological Seminary. During September Miss Vincent has been taking Miss Isabel Taylor's place at the Claremont Nursery School in Toronto, Miss Taylor having to be at home because of her mother's illness.

Two Workers Resign

TWO of the workers among the Chinese in Toronto have resigned, Mrs. W. F. Adams and Miss Pansy Yeung. Mrs. Adams, who for the past six years has been carrying on a very fine work among Anglo-Chinese women in Toronto, has had to give it up. During these years, as she has visited these women in their homes, invited them to her home with their children, met with them for devotional services, social gatherings and work meetings, kept in touch with those who have moved away, and helped them in any way she could, Mrs. Adams has been doing a work and exerting an influence that has been, and will be, of benefit to them, to their families, and to the community.

After graduating from the University of Toronto and completing a course at the Ontario College of Education, Miss Pansy Yeung was appointed to the Chinese work in Toronto in 1940, as Kindergarten teacher. During the three years there she has done a wonderful work among the Chinese children as well as assisting in other activities at the Mission and visiting the homes of the people. She has resigned in order to continue her studies that she may be better equipped for service in China when it is possible to go to that country. In accepting her resignation, the Council Executive expressed their appreciation of her service during the past three years. Miss Ruth Ma, daughter of the late Rev. Ma Wou, the former minister at the Mission, has been appointed temporarily to assist Miss McTavish in the work among the Chinese children.

Nurse for Birtle

Miss Hazel Benner of Aldershot, Ontario, has been appointed nurse at the Indian Residential School at Birtle, Manitoba. A graduate of the Belleville General Hospital and of the Toronto Bible College, Miss Benner was for several years matron of a hospital under the Shantymen's Mission on Vancouver Island, where she had experience in work with Indian children. At Birtle she succeeds Miss Kathleen Stewart, who has come to the Missionary and Deaconess Training School in Toronto to prepare for further missionary service.

Committee on Home Religion

At its first regular meeting after the summer the Council Executive received Dr. MacEachern and the Rev. E. A. Thomson, who came on behalf of the Assembly's Committee on Home Religion to ask for the sympathy and co-operation of the Board in the work entrusted to it. Appointed by the 1942 General Assembly "to undertake the task of stimulating the religious life of the homes of our Church", the Committee, Dr. MacEachern said, could hope for success only with the co-operation of all the organizations within the Church. They were now placing before the Church a new quarterly, *Every Day,* and the success of their efforts to have it used in the homes of the Church would depend, to a great extent, on the interest of the women. As the organization most closely in touch with our church women, the Women's Missionary Society would, the Committee felt, be deeply interested and could do much to encourage the distribution of the magazine, especially where a congregation was without a minister.

Every Day is published by the Committee on Home Religion, the material being contributed by ministers of our Church—with Dr. MacEachern and Mr. Thomson, fifteen in all shared in the production of the first number. It is hoped, Mr. Thomson said, to have sixty ministers contributing to the four numbers issued during the year. The only devotional publication of the kind issued in Canada, *Every Day* should have a wide circulation among our people. (For further information see notice on page 396).

Mrs. McMurrich assured Dr. MacEachern and Mr. Thomson that the members of the Council Executive were deeply interested in the Committee's work and would do what they could to help.

For Literature for Africa

In a letter to Mrs. Cherry acknowledging the receipt of $150 sent by our Women's Missionary Society for literature for Ethiopia and $300 for French literature, Miss Margaret Wrong, Secretary of the International

Committee on Christian Literature for Africa, tells how the money is being used:

''The Committee are most grateful for this support and I have been asked to tell you that the grants are particularly opportune as we have voted the $300.00 to payments for French manuscripts being prepared by Monsieur Bernard, a Methodist missionary from the Ivory Coast. Two manuscripts prepared by him are already in the press, 'The Country of Jesus' and 'Morning and Evening Prayers'. He is now preparing a French translation of 'Forty Hygiene Lessons' by Dr. Catharine Mabie. This grant from Canada made it possible to make this arrangement with him at once. He is just back from Africa and I think very competent. You will be interested to know that this week we have had a letter from the wife of a French missionary in the Ivory Coast asking for information about publications and stating their particular need of French material. The way is now open for real development here.

''With regard to the grant for Ethiopia, we have just received a letter from Ethiopia making certain positive proposals, and we are able to follow some of these up immediately because of this grant.''

Recalling our Church's Mission to the New Hebrides

MEMBERS of our Presbyterian Church in Canada will be interested in the following extract from a letter written to Miss MacMurchy by Miss Jessie Neilson of Sydney, the new International Secretary of the Presbyterian Women's Missionary Association of New South Wales.

> ''. . . Now with regard to my relationship to Dr. Geddie, your first missionary to the New Hebrides. He was my grandfather and as he died comparatively young I had not then come into the world. But my grandmother, Mrs. Geddie, lived to a great age (94) and was a marvellous old lady. It may interest some of the Canadian folk to know that her two youngest daughters are still living, both in Melbourne, Victoria. Mrs. Macdonald (whose husband was also in the New Hebrides) is 94 and Miss Geddie 83.
>
> ''I and my brother, with whom I live, are the only ones left of the Neilson family and we were both born in the New Hebrides. . . . Canada is a well-known place to us through hearing so much about it from my grandmother's treasure-house of memory. I can remember as a girl listening to her stories of life in Antigonish, of Prince Edward Island, and then the New Hebrides. Never was such a country as Canada in her opinion. My second cousin, Rod McLennan, an Australian airman, has recently married a girl in Montreal. He is a great grandson of Dr. Geddie. . . .
>
> ''You will also know of Dr. Robertson, who was for so many years in Erromanga. His three daughters are living in Sydney.

I am very intimate with them. Unfortunately, about a year ago the eldest broke her leg and has been quite lame ever since.

''The war has been a great disturber of mission work. We can pray that out of all this horror some good may come, a better world, and a return to that righteousness which alone exalteth a nation.''

Systematic Giving

By Mrs. Daniel Strachan

AT the beginning of another season's work the Finance Committee, with the approval of the Council Executive, feel it to be an opportune time to call the attention of all branches of the Women's Missionary Society to the importance of regular and systematic giving.

Regular and systematic study and knowledge of missions should result in regular and systematic giving, and of the benefit both to the individual studying and the Society receiving there can be no doubt.

Many times our field secretaries, deaconesses, and missionaries, and members of the Executive have told us that many of our branches have very haphazard plans and methods of giving. This should not be.

The reason for writing this is to ask if all our branches will not adopt a regular method of missionary giving, which can best be done by the systematic use of envelopes. We know this increases givings for we have been told and have seen.

During the summer when meetings are abandoned, the envelope remains a constant reminder and should be filled regularly and taken to the first meeting in the fall—and the same if one is detained from attendance at the meeting. Of course, we advocate the use of either a weekly envelope or the laying aside of a planned offering weekly. These may either be placed on the plate on the Sabbath or kept for the monthly meeting.

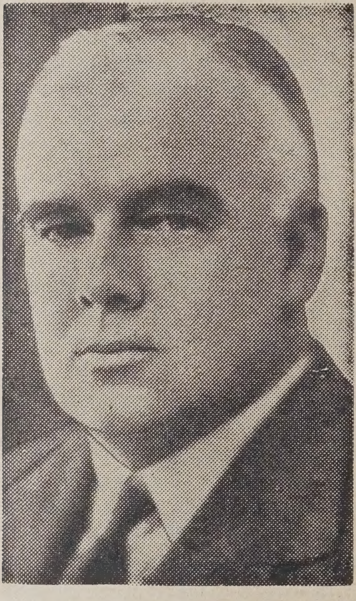
Many of our Auxiliaries use a weekly duplex envelope, one side for the Auxiliary and the other for the Women's Association; others use a monthly envelope. But, whatever the method used, do let us all get rid of this hit-and-miss habit of giving whatever small change is in our purse, if we are present at the meeting, and if not, forgetting about giving anything.

We hope this habit of regular giving may also be used in our Church mission givings and then, to round out the work of our Church, let us have regular giving through the Women's Missionary Society.

If your branch has not tried the envelope as a means to systematic giving, will you do so? Talk it over and begin it in January 1944, or sooner. The demand for future work will be great and increasing and we are trying to lay our plans systematically, but the fulfilment will require systematic and regular contributions from all our members.

Dr. William Paton

BY the death, on August 21st, of the Rev. William Paton, D.D., of London, Secretary of the International Missionary Council and of the World Council of Churches, the Christian Church throughout the world lost a great leader, an outstanding missionary statesman, and an able scholar. From the International Missionary Council's New York office one writes: ''Dr. Paton's rich experience, his breadth of vision, his fine scholarship, his abundant vitality and ability to inspire confidence, and his infinite capacity for work will make his loss keenly felt at every turn in the days ahead.''


Dr. William Paton

Dr. Paton was born in London in November 1886. In 1908 he received his M.A. with honours from Pembroke College, Oxford, and later continued his studies at Westminster College, Cambridge. In 1939 the University of Edinburgh conferred upon him the honorary degree of Doctor of Divinity.

From 1911 till 1922 Dr. Paton was Missionary Secretary of the Student Christian Movement of Great Britain and Ireland, going to India under the Y.M.C.A. in 1919. In 1922 he was invited to become the secretary of the newly organized National Christian Council of India, Burma and Ceylon, a position he held until in July 1926 he was called to serve the Church in a wider sphere as secretary of the International Missionary Council and editor of *The International Review of Missions*. In 1938 he became, as well, secretary of the World Council of Churches. With Dr. A. L. Warnshuis, the Council's Secretary in New York, he planned and directed the Jerusalem meeting of the International Missionary Council in 1928, and, ten years later, the great meeting at Tambaram, Madras, India, in December 1938. After the latter meeting Dr. Paton edited the seven volumes of the ''Madras Series''.

''His loss will be keenly felt in British church circles, as well as in the international Christian world, for Dr. Paton was active in many phases of British church life. In addition to his many and heavy duties as secretary of the International Missionary Council and of the World

Council of Churches, Dr. Paton also carried official responsibility for Indian Affairs and some other major matters for the British Conference of Missionary Societies. A member of the Presbyterian Church of England, he enjoyed the confidence of the Anglican Church and of the Free Churches as well. He was an ardent promoter of the newly organized British Council of Churches and one of the principal movers in a church group which is studying the post-war peace settlement. Recently he had been instrumental in securing a private gift of £24,000 to be divided among Christian Literature, the post-war work of the International Missionary Council, the World Council of Churches, the British Council of Churches, the China Christian Colleges, student evangelism in China. The multiplicity of his contacts with British governmental authorities was amazing, and in all of these he was trusted and most influential. He was in intimate contact with the refugee governments in London as well, and also with the various refugee groups of continental Christianity.''

Dr. Paton made a number of visits to the United States and Canada. On the last of these, in the early part of 1942, he delivered the N. A. Powell lectures at the Canadian School of Missions, on ''Issues Facing Christian Missions'' (See *Glad Tidings,* June 1942, page 225), and addressed other gatherings in Toronto.

To many people in our churches Dr. Paton is known as an author. In addition to his editorial work and many magazine articles, he published a number of books. The most recent of these are: *The Message of the World-wide Church* (1940); *The Church and the New Order* (1941); *The Church Calling* (1942).

Dr. Paton is survived by his wife, four sons and two daughters. The eldest son is with the Student Christian Movement in Chungking; two others are with the British forces.

NOTE.—On page 362 is a letter from Dr. Paton written on 19th July.

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From ''A Spectator's Notebook''

It is quite impossible to measure the loss to sane Christianity, to religious unity, to Christian missions, to Christian internationalism, to Anglo-Indian and to Anglo-American friendship and understanding, resulting from the sudden death of Dr. William Paton from an operation while on holiday. Paton possessed a combination of qualities as rare as it is effective,—fundamental convictions and deep earnestness, a lively sense of humour, running when occasion called for it to a timely touch of irreverence, a basic horror of religious clichés and empty phrases, a statesmanlike grasp of the limits of the possible as a stepping-stone to the realization of the ideal. To this journal in particular the loss is great. Paton had written constantly for *The Spectator,* and would certainly have been called on to write constantly again, for on certain subjects no one else was likely to be as shrewd, as well-informed or as constructive. At 57 he had put very considerable achievement to his credit. But his influence and authority would have told more in the next ten years or so than ever before.

—*The Spectator* (London, August 27th, 1943).

Distribution of Money for European Ministers in Britain

IN acknowledging the receipt of the Society's grant of $350 ''for the help of any Protestant European ministers who had taken refuge in Britain'', the Rev. Alex. King of the Church of Scotland Overseas Department tells how the money was distributed in Scotland and encloses a copy of a letter from Dr. William Paton to the Rev. W. T. Elmslie, General Secretary of the Presbyterian Church of England, explaining the scheme for which they were using their share of the money. Of the scheme Dr. King writes: ''I think that it is an excellent plan and right along the line of the desire of the Canadian women to help our refugees. Dr. Kurt Emmerich, who is to lead this Seminary, is known up here for, as it happens, he is not only a very brilliant theologian, but he is a very strong and convinced Presbyterian. It may not be long now before these refugee pastors will be called on to render very special service for the Kingdom of God in a Germany where every constructive force will have a value more precious than rubies.

''In Scotland here some of the men helped are those who were helped last year: Dr. Heinz Golzen, who has a wife and two children; Dr. Jindra Sedlo; Mr. R. J. Ehrlich; Mr. G. Kluczewskyj; Mr. Bernhard Citron. Dr. Golzen and Mr. Ehrlich are both from Germany and both non-Aryans. Ehrlich is a young man, Golzen an older man who has lost an arm. Both are well liked, but Golzen is a man of very special distinction, both of mind and character. It is because of his heavy family responsibilities that we were minded to give him more than the others. I think I explained last year, and it is still more true this year, that a man with a wife and children to keep in these days must have great difficulty on such income as Dr. Golzen enjoys. Dr. Sedlo is a Czech and has just completed his studies with an excellent Ph.D. Mr. Kluczewskyj is a Ukrainian who was stranded here when his country was overrun first by the Russians and then by the Germans. He has no idea what has become of his family, nor, indeed, what will become of himself, but he has a remarkable spirit. I should say that he is the most likable refugee we have any of us met in this office. That is our unanimous opinion, and, I can tell you, we have met a lot. There is a wonderful charm of personality and real goodness about young Kluczewskyj. I do not think I have ever heard him complain. Kluczewskyj makes a living while he attends the University by helping a Russian lady, widow of a Scotch engineer, to run a Boarding House.

He "does the chores", or some of them, stands in queues, does handyman repairs, etc., etc., and she frankly admits that without him she would have to give the business up. Mr. Citron is from Germany, via Hungary, a Jewish convert of our Budapest Mission. He is a brilliant man, so much so that, even if the lack of regulation certificates has prevented him from receiving a degree from Edinburgh University, the Theological Faculty petitioned the Senatus to make an exception in his case and waive the lower degree condition, so that he might be free to go straight for one of the higher doctorate degrees. But, in this case, two miracles were too much to expect. (The request was not granted.) Still, it was a great compliment to Mr. Citron, for I do not remember ever hearing of such a thing being done before. . . .

". . . Well, your Canadian boys have got into the fight at last in real earnest, and by all accounts they are doing justice to their opportunities. I am glad to think that they have gone to form part of the Eighth Army. It is great company they have got into, and I could not think of any others who would be more worthy of it. We see a lot of them up here in Edinburgh, of course."

Acknowledgments Received by the Rev. Alex. King

Dr. Heinz Golzen

Your letter with the enclosed cheque was a great surprise which caused in us warmest heartfelt gratefulness. How have we deserved such a gift and all the kindness which has surrounded us, since we came into this country!

You will guess that we can make very good use of the generous gift. There are so many things, normally regarded as rather necessary, which we would not afford from my regular income and which have now come within reach, from things for the children to books for me.

Please convey my feelings and my most sincere thanks to the Women's Missionary Society of the Presbyterian Church in Canada!

Dr. Jindra Sedlo

I would like to thank you for your kind letter and the enclosed cheque. I appreciate it very much and must tell you, it was a kind of surprise I did not expect. . . . Once again many, many thanks.

Mr. R. J. Ehrlich

I should like to thank you very much indeed for the cheque which I received this morning. I can assure you that I shall make the best possible use of this generous grant.

Please let the Women's Missionary Society know how much I appreciate this gift. Again many thanks!

Mr. G. Kluczewskyj

I have great pleasure in acknowledging your cheque. May I add that it is as welcome as it was unexpected.

I would like to take this opportunity of thanking the Women's Missionary Society of the Presbyterian Church in Canada for providing special funds and to you for allotting such a generous share for my benefit.

Mr. Bernhard Citron

I received your letter and a cheque. I thank you very much for granting me the benefit of the generous gift of the Women's Missionary Society of the Presbyterian Church in Canada. I shall be grateful if you will kindly mention my sincere appreciation in your letter to the Society.

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Dr. Paton's Letter to the Rev. W. T. Elmslie

– Many thanks for your letter and cheque for which I enclose a receipt. You say that this gift is from the Women's Missionary Society of the Presbyterian Church in Canada and is intended to be used for the benefit of refugee Protestant ministers or students. May I put on paper a few notes of the scheme for which, with your agreement, I am using the money?

For some time a little group of us, German pastors and British (the latter including the Bishop of Chichester, Dr. Micklem, the Rev. R. R. Williams of the Ministry of Information, Mr. Greer of the S.C.M. and myself) have been working over the possibility of starting some small institution in this country through which German refugee students who desire some theological training might receive it. There have been difficulties in the way and it is plain that the number of students who are available for definite theological work is small. We have also to consider the claims of the Ministry of Labour, for it would be inexpedient to try to get better conditions for German theological students here than are available to British. However, we have now got a house in London, we have got an admirable Principal, Dr. Emmerich, who has been acting as lecturer in theology in the Theological College in the Isle of Man, and we are making our plans to start in September.

In addition to the actual training of theological students, I have hoped that the institution, as it develops, might perform another different, though related, function. It will be a very good thing indeed if there can be in England a place which German clergy and ministers and theologians can regard as their own, which might be a little centre for German theological work and might come to be regarded in that light by British theologians and others who want to be in touch with German thought.

I am therefore very glad indeed to have this sum to help with the whole plan. It will be started necessarily on a tentative basis and we shall have to learn from experience but I am confident that we are trying something which is really important.

I have many friends among the Women's Missionary Society of the Presbyterian Church in Canada and I shall be grateful if you will thank them personally from me, for this is one more added to many gifts which I have received from them for different causes.

The Church of Christ in China

FAMILIAR as the name, ''The Church of Christ in China'', has become in recent years there still seems to be among our people some misunderstanding, or at least a rather vague notion, of what the Church of Christ in China is, and how the missions of other churches working in China are related to it.

The Church of Christ in China (often, for the sake of brevity, referred to as the C.C.C.) is a *Chinese* Church, made up of churches that had been built up by various missions, and some independent Chinese churches. It has no connection with the denomination that in this and other countries calls itself ''The Church of Christ'', nor did it come into being as a united church because of any pressure brought to bear on the different churches by the government. Its development has been, we are told, ''one of the most impressive and significant in modern missionary history''. With the meeting in October 1927 of the first General Assembly of the new Church there began a new era in the history of the Christian Church in that country—Dr. A. J. Fisher referred to this event as ''the most significant and the most constructive so far as the Christian movement in China was concerned in that year of chaos, disorder and revolution''.

In April 1918 representatives of the London Missionary Society and the American Board of Commissioners for Foreign Missions met with the Federal Council of the Presbyterian Churches in China and the negotiations then opened led to the union of many sections of these Churches. About the same time missionaries remarked a growing feeling among Chinese Christian leaders that, if the country was to be saved from disaster, ''the time was ripe for an aggressive Christian movement''; and thoughtful non-Christians, concerned about the disturbed state of their country, were showing a new interest in Christianity. Then, late in 1919, at a conference at Shanghai, attended by more than 100 missionaries and Chinese Christians from all parts of China the ''China for Christ'' movement was launched.

During the next few years political conditions became more and more unsettled and anti-foreign feeling stronger; then, beginning especially in 1925, came a violent anti-Christian movement. Although many missionaries had to withdraw from their fields and many weaker Christians left the Church, not only did the work go on, but the Chinese Christians, strengthened by opposition, judged that the time had come for further advance. Chinese leaders as well as the missionaries who had been co-operating more and more closely came to see that for the work of the Christian Church to be most effective in China there must be a *united, Chinese* Church. The people were bewildered by the great number of denominations and sects to which missionaries from other countries belonged—historical differences between the Western denominations had no meaning for them

—and too often Christianity thus brought to them by men and women coming as missionaries of churches in other countries seemed a foreign religion—their Church must be Chinese. At this time, too, when many missionaries had left, the Chinese, having to carry on much of the work themselves, developed a new sense of responsibility and felt a growing desire for a larger share in the control of Christian work. Thus, inspired by the vision of a new China even at a time when the country seemed to be facing disaster, representatives of churches in all parts of China met in Shanghai in October 1927 to organize a united Chinese Church.

The new Church, which was to be called ''The Church of Christ in China'', included the churches that had grown out of the work of fourteen Churches and Boards: the American Board of Commissioners for Foreign Missions (Congregational), the English Baptist Missionary Society, the London Missionary Society, the Church of Scotland, the Presbyterian Church of England, the Presbyterian Church in Ireland, the Presbyterian Church of New Zealand, the Presbyterian Church in the United States of America (North), the Presbyterian Church of the United States (South), the United Church of Canada, the Reformed Church in America, the Reformed Church in the United States, and the United Brethren in Christ, and independent Chinese churches. (The missions in China established by the Presbyterian Church in Canada were now under the United Church of Canada.) The object was ''to bind the churches of the Church of Christ in China with united strength to plan and promote the spirit of self-support, self-governance, and self-propagation, and to unite the Christian believers to practise Christ's Way of Life, extend His principles, and spread the Kingdom of God throughout the world''. Before the war, it is reported, there were about 140,000 members, in 16 Synods (or Divisional Councils) and 74 Presbyteries (or District Associations). The General Assembly was to meet every three years. In general, the established missions co-operating in the united church continued to carry on their work in their own districts. ''While there must be unity in essentials, in matters of less vital importance there is liberty.'' All changes in location or assignment to work, however, would be made by the Executive Committee of the Church—in the case of missionaries, such decisions to be subject to the approval of the Mission Board. The salaries, allowances, living and furlough expenses, &c., of missionaries are, as in the past, borne and administered by the missions; but on the field workers of the co-operating missions are under the Church of Christ in China.

The Church had its headquarters at Shanghai, and from there kept in touch with the Churches in other countries from which much of its support came, and also with the Synods throughout China. When war came, however, and Shanghai was occupied by the Japanese the Church found itself at once cut off from its administrative headquarters. On

January 13th, 1942, a meeting of Chinese leaders and missionaries was held at Chengtu in Szechwan Province, for the purpose of setting up a Provisional Committee and establishing provisional headquarters for the Church in Free China. This Provisional Committee, of which Professor W. B. Djang was elected chairman, had a difficult task, but at its first meeting in 1943 Dr. Djang could say that, ''with the generous co-operation of friends at home and abroad'', they had come through the year ''with considerable satisfaction and encouragement. . . . The consciousness of spiritual and organic unity is unmistakable.''

After 1925 our Women's Missionary Society's only missionaries in South China were Dr. Jessie MacBean, at Hackett Medical College in Canton, and Miss Agnes Dulmage. The latter in the meantime went to the Diocesan School in Hong Kong until provision could be made for her, but died there in September 1926. Miss Dickson and Miss Reid (Mrs. H. O. T. Burkwall) were at home. Then in 1930 the Church of Christ in China urged that Miss Reid should be sent out again to work in the Shek Lung district of the Kwangtung Synod. After her marriage she still maintained her interest in that work and directed the use of the $1,000 grant given by the Society for evangelistic work under the Church of Christ in South China.

In 1941 in response to the appeal of the Church of Christ in China (presented by its Executive Secretary, Dr. A. R. Kepler) for workers for its new undertaking in the province of Yunnan, our Women's Missionary Society decided to co-operate in the work, by making a grant towards that work, and appointing Miss Gibbs, who had returned from Manchuria, to work in Yunnan under the Church of Christ in China. There she was assigned to do evangelistic work in Kunming, the capital of the province. The Society is prepared to extend its work in Free China in co-operation with the Church of Christ in China and support other workers. Workers especially needed at the present time include a nurse with experience in public health work, an evangelistic worker, and a teacher.

In June of this year the General Assembly of our Church adopted the following recommendation:

''That the Assembly approve the proposal of the General Board of Missions to undertake missionary work in Free China by affiliating with the North American Advisory Committee of the Church of Christ in China, particularly with a view to participating in the Yunnan Church Mission Joint Project.''

This action means that our Church, through the General Board of Missions and the Women's Missionary Society (W.D.), is one of the co-operating units in the work of the Church of Christ in China.

It is noteworthy that, at a recent meeting of the London secretaries of foreign missionary societies, increases in income over the preceding year were reported from every one of the nine societies.

—*International Review of Missions*, July 1943.

First Months at Kirkland Lake

ON the first of July, looking back over the five months since she had come as a deaconess to Kirkland Lake, Miss Iris Munro wrote: ''The various groups have closed now for the summer, but we have put in a busy five months since I came and we feel that the work is slowly and steadily gaining.'' As their minister left a year ago, the Rev. P. W. Graham of Englehart has been taking church services there as well as at Englehart and Tomstown. Miss Munro has visited the congregation and helped with the various organizations.

Attendance at church services had been improving steadily—at the Communion Service in June the attendance, Miss Munro said, was almost double that at the first one she had attended there. They had six elders—last fall there were only three left. The Sunday School, which had got very small a year ago, had 109 on the roll, and 175 were out at the Sunday School and congregational picnic on June 19th. This fall Miss Munro was to start a Bible class for senior girls. There is a very fine Mission Band again—it had disbanded last year, but was reorganized in the spring. There were 62 members and in the three months they had contributed $10, which was sent to the Presbyterial Treasurer. At the closing party in June there were 50 out, which Miss Munro thought was very good for so late in the season. The Young People's Society was not large, she said, but the members were enthusiastic; they contributed $8 to the church funds, part of it being used to supply the congregation with copies of the Psalms for responsive reading. As the teacher who had been leader of the C.G.I.T. group was not returning to Kirkland Lake after the summer, Miss Munro is taking that work herself. Three of the group were going to the Provincial C.G.I.T. camp at Camp Lorraine. Then there are the women's groups—the Women's Association, which had had a busy season, and the Senior and Young Women's Auxiliaries; to these the deaconess was giving any needed help.

Miss Munro attended the Presbyterial rally at Englehart in June and at the evening session gave an address on ''Refugees''. On Assembly Sunday she took the evening service at Englehart, in Mr. Graham's absence. On the last Sunday in June she ''went the rounds'' with Mr. Graham, to his three churches. ''To reach the three preaching stations means driving about 80 miles, with service at Kirkland Lake in the morning, at Tomstown in the afternoon, and at Englehart at night. Tomstown is about 7 miles from Englehart and about 40 miles from here. The church there has been in use for some time but had never been formally dedicated. This took place last Sunday. The little church was full. They were handed a discharged mortgage and now have no debt on the building. I brought greetings from the Women's

Missionary Society, in the absence of the Presbyterial President. Then we came back to Englehart for the evening service.''

Co-operative Work in Hamilton

Miss Athalie Read, who since May has been working in Hamilton under the Co-operating Committee for Christian Service in Camp and War Production communities, has found the work quite encouraging. The house-to-house visiting of the district has taken much of her time. During the month of June, 150 homes were visited in the War-time Housing Area, on several occasions volunteers from the different churches going with Miss Read. She is glad, too, to be able to get in touch with some of the girls at the Girls' Staff House, and also to speak to various groups in the city—in June she spoke to fourteen groups. ''It seems'', she wrote, ''that every contact helps my work in some way.'' In many cases a home was visited more than once, especially where there was illness or some special need. Almost invariably, she said, the people asked her to come back—a mother is often glad to have some one to talk over her problems with. One day, deciding to go to one more house on her way home, she found a woman in great trouble. The family, a Polish one, had just moved to Hamilton from Saskatchewan and the night before her husband had become very ill and been taken to the hospital. As they knew no one else in the district, she asked if Miss Read would stay with the six children while she went to the hospital. Later, when the husband died, Miss Read helped the family pack and they went back to the West.

In July 168 calls were made. Having been given the names and addresses of all the people in the Normanhurst district, she was finding the work much easier. She kept a record of the homes where no one was in when she called and asked the Committee to allow her a month in the fall to go back to those, as well as to call again on people interested in church work.

In August her work lay in another district, east of Kenilworth Avenue, where there are approximately 12,000 people. At the end of the month she reported that, with the help of Baptist and Anglican young people, 200 calls had been made in that industrial area where the people, living in government-planned houses, will be permanent residents. She took several church services—''a real opportunity for the church worker to make a plea for home missions''.

Two Daily Vacation Bible Schools were held in the War-time Housing Area, Miss Anderson from the Ontario Religious Education Council helping in one, at which there was an average attendance of 110. The rest of the children, she said, would attend the School being held at a Baptist church. Altogether Miss Read had three Vacation Schools. Early in July she had done a great deal of visiting, as she was anxious that as many people as possible would send their children to the Vacation School near them. After the first session (July 19th) she wrote, "I am very pleased with the D.V.B.S. There were 160 out this morning . . . a number from War-time Houses."

Church in Korea Carries On

WITH almost no news of the Christian Church in Japanese-controlled areas the letter sent out in September by Dr. C. A. Clark of the American Presbyterian Mission has unusual interest. He writes:

–I am still a Korea missionary, still in service, even though, for the moment, I am not on the field. We are not "former missionaries". As soon as the Japanese are driven out of Korea, as we pray they may be soon, we are going back. . . . From September 1 last year, I have spoken 383 times in formal meetings, not counting conferences, always representing Korea and other Mission fields, so that I think we can qualify as Korea folks still.

The news from Korea is very scarce and sketchy. . . . The Church in Korea carries on, under tribulation and oppression, but it still carries on. You know we have 1,300 pastors there, ordained and unordained, and some 600 salaried Bible Women, and there are nearly 3,000 Elders in the 4,000 Presbyterian churches and nearly 30,000 church workers without salary. Behind all these are the 400,000 Presbyterian believers of whom not one in ten has ever, even momentarily, "bowed knee to Baal" (the Shinto shrines). Just why the military gangsters who are running Japan have allowed the Church to continue we do not know. Apparently they feel that they would rather retain and control it as a strong social unit than abolish it. They think that they do control it, but they control nothing other than some of the public activities. We have heard of efforts made by them to force still more mergers, possibly even of the Buddhists, the Mohammedans and the Christians, but those are only rumors. The Bible has been so deeply planted in the hearts of our Christians that these public activities are not fundamental. The Bible is their real teacher. The gangsters may put in jail every pastor, elder, Biblewoman or other church leader and still, in every Christian home, the Bible will continue to lead. That small minority of the believers who have been forcibly crushed down into an attitude of submission to the gods of Japan only at most bow their bodies and, whenever that iron hand is taken off, they'll never bow again. In that last summer that I was in Pyengyang, with the Church under that killing pressure, our people erected six new church buildings, paying every cent of the cost themselves, and three of those buildings will seat 1,000 each. You cannot kill a Church which has the Bible in its heart.

Incidentally, the work in the other Mission countries is not killed either. The national leaders are everywhere carrying on. Of the 16 countries where our Board is working, the missionaries have all come out of only three—Korea, Siam and Iraq. In Japan, Occupied China and the Philippines, our workers still carry on, some in concentration camps and some ''free to serve''.

Again, incidentally, it should be noted that this is not the first time that missionaries have been driven from their fields. Paul himself was driven out from Lystra and from Philippi; nearly all of the missionaries were driven out of China at the time of the Boxer Movement in 1900; in 1924 many of those in North China were driven out and we had four adults and two children from these living with us in our house in Pyengyang for four months. In every case, the missionaries went back to a greater work than they had ever known, and that will be true again as soon as the dust of this war settles.

Seven years ago, there were said to be 700,000 Protestant believers in China. No one knows exactly how many there are to-day for it is impossible to gather statistics, but there are indications that there are now two millions, for in Korea, before we left, we were hearing of great revivals sweeping all North China, whole communities coming to the missionaries offering Confucian Temples or Buddhist Temples or even Government buildings for churches if the missionaries would only start churches in them. I personally believe that there are at least two million now and that, within 25 years, we shall have 50 million. The signs that point to that are these: The Generalissimo and his wife are Christians; he has ten men in his Military Council, of whom eight are Christians; in China, they have a book called ''Who's Who in China''—fifty-one per cent. of the names in that book are of people educated in the Christians schools of China. The Chinaman is a hard-headed, matter-of-fact person, exceedingly difficult to convert but, when he is converted, he becomes a great Christian. In past days, it was hard for the missionaries to establish contacts with these dour, uninterested folks. Now the missionaries have stood by China in its time of tribulation and these Chinese will listen to the message of the missionary. That is all that we ever ask of them, a sympathetic hearing of the message. If I were a young man beginning my missionary life to-day, knowing things as I now do, I would not even go back to my beloved Korea. I would go to China, for there one can make the greatest investment of a life that can be made anywhere on this earth.

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(Referring to Dr. Laubach's book *The Silent Billion Speak*): For 100 years since Carey, missionaries among the 380,000,000 people of India have had to depend upon the oral preaching of the Gospel almost entirely, for 90% of the people could not read any language. By this new plan, described in this book, already hundreds of thousands there can read and the plan is being introduced in Africa, South America, China and elsewhere. It will open up such evangelistic opportunities as the world has never seen.

Dr. McAfee, in one of his books, says ''The Foreign Missionary enterprise to-day touches more people, and more phases of their lives; reaches more areas, and deals with more situations than any other movement or project in all the world.'' Mr. Willkie, when he came back from over there, said, ''There exists in the world to-day a gigantic reservoir of goodwill to you, the American people,'' and he was generous enough to say that that goodwill has come very largely because of the work of the missionaries.

I do not want to close this without again referring to the Japanese. If we win this war ten times over and come out of it hating the Japanese, we shall have lost it a hundred times, and have fully prepared the seeds of another war in the next generation. . . .

I say that we should crush those gangsters, but not that we should do it in the spirit of hate. The policeman, who has to arrest and jail a malefactor, does not hate him. It is simply a necessary duty.

And . . . have you noticed that . . . the most practical plan so far suggested for reconstructing this world after this war was outlined in Madison Square Gardens, New York, by a wee little Chinese woman, who stood before that vast audience and said, ''Fight now and conquer these international gangsters, but, when the battle is done, let there be no hatred of the vanquished, no vengeance, no paying them back, but instead let us love them back into the family of nations.'' She, too, had a right to hate the Japanese, but she was big enough to offer the sort of a plan that Jesus Himself would have offered if He had stood in her place. Are we in America as big as that tiny Chinese lady?

Thankfulness

Within these days of stress and dreadful strife
How grateful we should be for quiet life,
For church bells ringing on the Sabbath Day,
For time to work and also time to pray,
For cattle browsing in a meadow green,
For skies with no bombs falling in between
The fleecy clouds; and gratitude we give
That little children safely here may live;
May live and laugh and play, as children should.
Yes! In this land our life is very good.

Then, in our thankfulness, God grant that we
May give of all our gifts most willingly.
Our gold, our love, our work are needed here;
And as our sons go forth our faith shines clear.

—*Myrtle Corcoran Watts.*

Prayer

ALMIGHTY God, our loving Heavenly Father, we come to Thee conscious of our need of Thee and of Thy willingness to hear our prayers. Wilt Thou cleanse us of all those things that separate us from Thee. Create in us clean hearts and help us to do Thy will.

We praise Thee, O God, for those in high places who look to Thee for guidance and strength, bearing witness to Thy power, Thy righteousness and Thy love. Wilt Thou continue to bless them that we may be led into the paths of peace.

In these days of danger, fear and sorrow, help us to find comfort and courage in Thy Holy Word. We bless Thee for its great truths, its wise counsel, its rich promises and for the revelation of Thee through the Gospel of Thy Son, our Lord and Saviour Jesus Christ.

Almighty God, as we wage war on the oppressors, open our eyes to our own shortcomings. Help us to hate sin and, by Thy grace, to love sinners. Thou art the Father of all mankind; hasten the day, we beseech Thee, when we shall call all men our brothers.

We thank Thee, O loving Father, for the bountiful provision Thou hast made for all our needs in this fair land. In field and forest, in lakes and rivers, and in the depths of the earth how richly Thou hast endowed us! Give us grateful hearts, we pray Thee, and help us to use Thy gifts to the upbuilding of a strong and righteous nation.

We bring before Thee all those who are ministering, in Thy Name, to the bodies, minds and souls of their fellow men. May they ever feel Thee near them and may they see the Light of Christ's Presence entering the dark places. We thank Thee for the transforming power of Thy Holy Spirit through Jesus Christ in whose Name we pray. Amen.

Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. (Psalm 40: 5.)

The truth of the Lord endureth forever. (Psalm 117: 2.)

The light is still shining in the darkness, for the darkness has never put it out. (St. John I: 5, Goodspeed.)

The Cloud of Witnesses

By Miss Agnes I. Dickson

IT was the fateful year of the Boxer uprising in China. A Chinese pastor, with his wife and younger children, was travelling from one place to another, and stopped at an inn for the evening meal. As was their custom, they bowed their heads to ask God's blessing upon their food. Some Boxers were watching the strangers from the doorway. ''There are some more of the hated Christians,'' said one—and in a few moments the little family were ''with Christ, which is far better''.

The older son and daughter were away at school at the time, and so their lives were saved. Some years later the son graduated from a Theological Seminary and was offered the position of pastor in a large, influential church. After repeated refusals, he was pressed to give his reasons for not accepting. He replied: ''My father and mother gave their lives for Christ's sake during the Boxer uprising, and it is my first duty to go with the message of God's redeeming, forgiving love to the people who were responsible for their death.'' He offered his services as a colporteur—at a salary of eight dollars monthly—and went directly to the part of the country where his parents had suffered martyrdom, preaching the Gospel all up and down the district.

Some time afterwards, a group of missionaries, who had been working in an evangelistic campaign in Hong Kong and Canton, went one afternoon to Macao. They sought out the spot which is sacred in the history of missions in China, the grave of Robert Morrison. After standing in silence for some moments in the quiet little Protestant cemetery, flooded with the golden afternoon sunlight, a Chinese clergyman in the group began to speak. Quoting the verse: ''Wherefore, seeing we also are compassed about with so great a cloud of witnesses . . . let us run with patience the race that is set before us'', he told how he seemed to see, with the eye of faith, that great company, and that he could hear Robert Morrison saying to the Apostle Paul, ''Look, Paul, some of the Chinese are running faster now than the Westerners.'' Then he went on to say that among that ''cloud of witnesses'' he could see his father and mother, who had laid down their lives for the Gospel's sake so many years before. He said: ''There are days when I have been feeling discouraged, wondering just how much my work was really accomplishing for Christ's Kingdom. To-day there has come to me the thought of what it would mean *to them* to see me falter, and lag behind in the race; and I have found, here, new courage and strength to go on.''

As you finish this story, will you ask yourself two questions: ''What is the measure of my forgiveness?'' ''How fast am I running my appointed race?" And may you, too, get fresh courage and strength to keep on to the Goal.

NOTE.—Miss Dickson was one of the missionaries who stood that day by Robert Morrison's grave and listened to the impressive words of the Chinese clergyman.

His Way is Best

(Written after reading the article "God's Way is Best"
in the July-August *Glad Tidings*)

I planned to walk thro' life my way
As thro' the years I went.
In selfish thought I planned each day
And all my purpose bent
To gain my goal of wealth and fame
And earth's security,
And dared to ask Him in His Name
To walk my way with me.

But as the years passed by I found
No bed of roses sweet,
My castles tumbled to the ground
In ruins at my feet.
No wealth or fame so long I sought
Had deigned with me to stay,
And all my planning came to naught,
Yet still I walked my way.

O Lord, I cried, have I not prayed
That Thou wouldst walk with me,
For help and strength I prayed each day
In true fidelity.
"Ah yes," He said; "Because you prayed
I stayed quite close to you;
Some day you'd know your heart had strayed
Your way had not been true.

"If you will walk My way with Me
All you desire and more
You'll find fulfilled in life for thee
From Heaven's richest store."
O Lord, Thy way shall be my way;
Thy way, dear Lord, is best;
I'll walk with Thee from day to day
And in Thy will I'll rest.

—*Mrs. Thos. Johnston, The Pas.*

Correction

WE have been asked to correct an error in the Annual Report. In the tabulated report (page 119) Toronto Presbyterial should have been credited with *8* new Honorary members instead of *6*, as reported.

At Camp and Vacation School

A Successful Venture

"WE'LL be back again"—thus did the boys, girls and young people who were at Iroquois Point Camp this summer testify to the success of what was a new undertaking in that part of the province. Gratifying, indeed, must it be to the members of Brockville Presbyterial who dreamed of and planned for this Presbyterian camp in Eastern Ontario, as well as for all leaders and helpers at the camps, that the new venture has been so successful.

Mrs. W. Fitzsimons, Presbyterial President, acted as business manager during the three camps, and Mrs. R. D. Ledgerwood, Corresponding Secretary, as registrar and treasurer. The latter was also dietitian at the Girls' and Young People's Camps, Mrs. H. Kaine of Cardinal being in charge of the cooking; Mrs. George Forrester assisted at the Boys' Camp. Miss E. Carlyle, Reg.N., of Kemptville, Presbyterial Home Helpers Secretary, was the camp nurse. Mrs. Chester Robinson, Winchester, gave part-time assistance at the Girls' Camp and Mr. I. McKee, student minister at Mountain, at the Boys' Camp.

From June 29th to July 9th 24 boys (8 to 16 years of age) were in camp, with Mr. Maurice McNabb, student minister at Iroquois, as director. They formed three groups for religious instruction, the Rev. W. MacKinnon leading the smaller boys in the study of the Life of Christ, and the Rev. W. Fitzsimons and Mr. McNabb studying the Apostle Peter with the other two groups. In the afternoon the boys enjoyed "hikes", swimming, and games.

At the Girls' Camp, July 9th to 19th, there were 38 girls (8 to 16), under the direction of Mrs. K. Stewart of Brockville. For Bible study Mr. McNabb took the Life of Christ as recorded in St. Mark's Gospel. Classes in handcraft were taken by Mrs. Stewart and Mrs. Fitzsimons. In the afternoon the girls, too, enjoyed hikes and swimming as well as rest periods. July 16th was an important day with two special visitors—Dr. A. S. Reid, synodical missionary for Montreal and Ottawa, who gave an address at luncheon, and in the evening Dr. N. A. MacLeod of Brockville, former Moderator of the General Assembly, whose travelogue, "Through Palestine on Horseback", was enjoyed by all at the camp.

For the Young People's Camp, at which 17 registered—a gratifying number in view of the demands on young people in war time—the theme was "Today's Youth in the World Church". The Rev. E. H. Johnson, Secretary for Missionary Education, formerly of Manchuria, was Camp Director and his missionary addresses were a challenge to all who heard them. Miss L. K. Pelton, in a series of addresses on the World Missionary Movement, impressed her hearers with the importance and urgency of the missionary task. For the young people the week at camp closed on Sunday afternoon with a Consecration Service, led by Mr. Johnson.

Southern Saskatchewan

Twenty-one girls, four leaders and a cook, from the Moose Jaw and Regina Presbyterials, made up the personnel of a Camp for teen-age girls held at Lumsden Beach for a week during July. The Camp was under the direction of Miss Margaret Ramsay and the leaders were Mrs. H. E. Mitchell of Weyburn, Miss Clara Hagan of Regina and Miss Beth Ramsay of Indian Head.

Morning and evening worship, Bible study, Mission study, First-aid and Hygiene, singing, and Handcrafts made up the programme, and recreational activities included hikes, games, swimming, and campfire.

On Sunday the camp was invited to take charge of the evening service on the Beach and the girls sang their camp hymn and Miss Ramsay conducted the service. Half the offering was given to the camp and the girls decided to give it for Missions.

On Visitors' Day the campers were happy to have as their guests Mrs. J. A. Sinclair, President of the Provincial Society; Mrs. J. B. Shaw, Regina Presbyterial President, at whose cottage the camp was held; Mrs. Norman D. Kennedy, of First Church, Regina, and Mr. and Mrs. A. W. Edgar, also of Regina, who made the day a very special one with their gifts of fresh vegetables, cake, cookies and ice-cream.

It was a very nice innovation having the girls from the two South Saskatchewan Presbyterials in one camp, and it is hoped this was only the beginning of many happy years together at camps.

—*Margaret Ramsay.*

In the Synod of Manitoba

The words, ''Vacation Bible School'', call up a great many happy memories—of Beginners and Primary children crowded daily on the church steps (half an hour earlier than necessary), waiting for the opening of doors; of teachers and pupils participating in a full programme of worship, Bible study, handcraft, games, songs and Scripture memorization—in spite of soaring mercury; of the rapt expression on the faces of little children as they listened to well-loved Bible stories, or took imaginary trips to lands not so privileged as their own; and of those not-to-be-forgotten days when they proved their complete normalcy by trying their teachers' patience with all the known pranks of children. This is Elmwood School in Winnipeg.

St. John's School (in Winnipeg) calls to mind an experiment in Bible study. With the large numbers enrolled, it was impossible to work with even one department and give individual attention. The pupils, therefore, were graded, and each class met for about thirty-five minutes daily for Bible study, in rooms located in a different part of the church, and under two leaders. We were fortunate in having the services of the minister as leader of the boys. An interesting project carried out by the Intermediate girls was the writing and presentation of a pageant showing the growth of Christianity throughout the ages.

Hartney Vacation Bible School introduced me to children of the rural communities. Shortage of farm labour, gasoline and rubber rationing made even the optimists sceptical of the advisability of holding a Vacation School. Nevertheless, they went ahead with their plan of holding a one-week School. It was a surprise to all to see, on the opening day, the usual registration of approximately forty-five pupils, and to know that a number of these came several miles on ponies, or with ponies and carts. Three of our splendid leaders were the wives of farmers, and their presence represented great sacrifice. And this spirit of co-operation motivated the whole school. It led to a whole-hearted participation in every part of the programme. Opening day found the boys and girls in their places, equipped with Bibles, note-books and pencils. At the end of our first Bible study period, the older boys and girls asked their leader what their first assignment would be. (City groups please note.) It meant that the leaders worked very hard to match their stride, and were exhausted, but well repaid, at the conclusion of the School.

Probably the success of last year's Camp accounted in some way for the large registration this summer at the Lake-of-the-Woods Camp. To see a group of 105 boys and girls and leaders, functioning harmoniously—studying, working, playing, worshipping together—was to see, in partial fulfilment, the Kingdom of Heaven on earth. To worship with them was an experience that all will cherish. —*Grace V. Irvine.*

In Edmonton

The annual Vacation School was held on the south side of Edmonton from August 9th to 20th. A two-week school was an experiment, but it proved very satisfactory, and more enjoyable from the stand-point of both children and workers. As it is a co-operative school, this was the year to hold it in the Baptist Church with a Presbyterian superintendent.

The school started at nine o'clock with the children marching in to a special marching hymn chosen by the pianist. The children remained standing for the salute to the flag and ''God Save the King''; pledging allegiance to the Bible and the singing of the chorus, ''The Bible is the Best Book'', and the first verse of ''Fling out the Banner''. The opening ceremony was followed by a period of singing choruses and hymns that were familiar to the children.

The theme of the worship period each morning was ''God the Creator''. This was followed by the study of ''Jesus as a boy, the Teacher, the Friend of all boys and girls''. The Vacation School hymn used in every worship period was ''This is my Father's World''. The two verses were memorized by the children.

Singing the marching song, the boys and girls went to their groups. My particular responsibility was the primary girls, seven to nine years old. The study started with a review of familiar Bible stories told by the children after looking at pictures. The story of Moses was told and something of the life in the desert and the occupation of the people. This was followed by the story of the Tabernacle or ''Tent Church''. The story of David brought us to the village life. The story of Samuel, followed by the story of the Feast of the Booths, told us how the people worshipped. The story of Ruth told of the occupation of the people who lived in villages.

For handwork after the story period the children made miniature tents, in which the shepherds lived, with the floor painted the colour of the ground and nine nails for poles, and a painted tent cover; the Tabernacle; mats and cushions, and also clay lamps, to show what was used for light. To make the whole more picturesque, palm trees, a well, and shepherds dressed with crepe paper were made by the children. A village house of clay bricks with a stairway up the side of the house and a parapet around the roof was made by another group in the class. The children enjoyed the handwork even more than we thought they would.

During the closing session new choruses were learned, a report was given by one child in each group, and a missionary story told by the teachers; then we closed with the singing of ''The Lord Bless Thee and Keep Thee''.

On the Friday evening an open session was held when the parents attended and were shown as nearly as possible what a day at Vacation School was like. An offering was taken and all the expenses were covered, with a surplus of $2.19. It is encouraging to know that the parents are so interested in the work we are doing with their children.

—*Mabel M. Booth.*

At Val d'Or

In a letter to Mrs. Warren, Miss Hincks, who has been carrying on deaconess work at Val d'Or since May, tells of their girls' camp, which was held after the Vacation School at which Miss Ada Adams had given valuable help.

– Miss Helen MacLeod helped with the leadership at camp, but we were kept very busy with our thirty girls. I hadn't expected so many, and had told Miss Adams there would be about twenty. But after Vacation School I did a great deal of visiting in order that everyone might know about the camp and attend if they wished.

Having Miss Adams with us for a week of Vacation School was a very great help. In fact, I don't know how I would have managed at all without her suggestions. And, of course, I followed through in much the same way at camp, so it helped for that, too.

I was able to work in practical home-nursing classes at both Vacation School and camp, which the girls seemed to enjoy. The girls made things at camp for their mothers, for themselves, and for the service project which we started at Vacation School. We hope to pack a box in September to send to the Chinese Nursery School.

One evening two of the girls' mothers gave us a wiener roast. Mr. MacLeod gave a sausage roast, and we also had a marshmallow roast and masquerade party. The girls all enjoyed camp, and I feel it is certainly very much worth while. All the girls were Protestants except one.

In Vancouver

In letters to Mrs. Wood, Miss Yeandle and Miss Bennett both refer to the Daily Vacation Bible School in connection with our Chinese Church in Vancouver. Miss Yeandle writes:

''It was a very successful school. We had 63 enrolled—we began with 38, and worked up. . . . We had 6 teachers (three others, besides Miss Yeandle, Miss Yeung, and Miss Bennett) and the children enjoyed the school and learned a great deal. There were a number of children who do not come to our Sunday School—two of them are coming now; the father of two others is a member of our church but has not attended for a long time; then we had two other outsiders, a European child named Gibbeloff, and the cutest little curly-headed negro you ever saw, who was the centre of attraction each day he came—he seemed to enjoy himself, too. . . . Mrs. G. P. Louie visited the Vacation School on her way home. She told the children a very interesting story based on John 3:16.''

Miss Bennett tells of the Mission Band closing on June 12th. ''Our Presbyterial Mission Band Secretary came and spoke to the children, and presented prizes that were awarded for attendance. We had had 30 meetings during the year (September till June). One girl had a perfect record for attendance. I asked Miss Yeandle to come and use her flannelgraph. During the year I had given several tracts to the children and the title of one was 'The Crooked Man'. Miss Yeandle had a flannelgraph story on this subject and she told it. The children enjoyed it very much.''

In Montreal

Of their School Miss Burdick says: ''Our Summer School is over and a very enjoyable time we had in spite of the heat. There were forty-four children on the roll, but the average was just over twenty-five. They were of several nationalities and seemed to take a keen interest in the work. The ladies who helped me were so faithful and the W.M.S. ladies gave very practical assistance, too. It was a bit disappointing that so few mothers came to the closing but I think that next year the people will know better what it is all about and there will be more interest all round.''

In Victoria

From Miss Gertrude Scott comes news of the Chinese children in Victoria. During the last term so many of the children had measles and whooping cough that for about two weeks there were only from six to nine attending kindergarten. ''In June the class was back to normal and we were able to have a closing concert on June 23rd, and the children sang their songs and went through the items on the programme very creditably. I was not able to get ice-cream for the closing this year and, instead, made fruit jelly in paper cups. However, that was quite overshadowed by the kindness of Mr. Lou, the father of Nancy Lou, one of our pupils. He came to the closing with a crate of strawberries and two dozen bars of Mackintosh toffee, one for each pupil; there were a couple of boxes of strawberries left over, which were passed among the guests. You can imagine how such a treat was appreciated!

''The Mission Band had a picnic at Willows Beach in June. Miss Lee and I took the children there and back by street-car and we had a thoroughly enjoyable afternoon playing on the sand, paddling in the water, and, of course, having sandwiches, cookies and lemonade. The 'Shining Lights' (Girls' group) had a happy evening on June 18th when they entertained the St. Paul's C.G.I.T. group. I was simply a guest that evening, as my girls did all the work—planned the programme, made the sandwiches, and even did all the washing up afterwards. We all had fun and very jolly games. . . .

''This month (July) I am conducting a Vacation Bible School at the Mission. There are nine children attending every morning from ten to twelve, five girls and four boys, from six to thirteen years of age, and they seem quite interested in their studies. We open with a singing period, using hymns that I had typed, as they were taken from three different books; then we study an Old Testament lesson, and, after a game, take memorization and a New Testament story, then finish the session with handwork. I hope to have more pupils next week, but as the older children are working during the holidays, I don't expect a big enrolment. I plan to continue the school until July 23rd.''

At Rocky Mountain House and Sylvan Lake

During the first week of July a Vacation Bible School was held in Rocky Mountain House at which 35 children from town and the country districts registered. As the country children had to stay in town during the week the girls slept in a shack belonging to one of the members of the Rocky congregation and a tent was put up for the boys. Meals were served at the church for these children and on several occasions the town children joined them for picnic suppers.

The programme of study was based on the theme ''Learning to live like Jesus''. Each morning a short worship service was conducted on the church lawn and it was grand to hear these little voices singing so heartily some of our children's hymns. Miss Beatrice McNeil of Evarts and Miss Sylvia Gish of Eckville conducted the Bible study groups with the primary and junior children and I had the older children. After a period of recreation some time was spent at handwork, making book marks, and posters illustrating some of the children's hymns; some of the older girls and boys enjoyed making books of ten pages in the form of tablets—on each page a commandment was printed. Our afternoon programmes of games, ''hikes'' and treasure hunts began at two o'clock, and on three afternoons we had picnic suppers.

On the closing day parents and friends gathered at the church and a successful programme was given—music, stories, and Scripture memory work learned during the week. Certificates for attendance and work were presented by the Rev. R. Peck. At the close of the programme parents and children met in the church basement for refreshments—this gave the parents an opportunity to visit and see the handwork done by the children.

There was one day between the Bible School and the Boys' camp; that was Sunday. Thirty-three boys from the congregations of the Red Deer Presbytery attended the first camp to be held on the new camp site at Sylvan Lake. Because of war-time restrictions we were able to have only one building, but the boys seemed to be quite happy under canvas. The rain on the first day and on several other occasions did not dampen their spirits. Leaders at the camp were the Rev. R. Sinclair, the Rev. I. McSween, Mr. McGregor, Mrs. Sinclair as camp nurse, and Miss Vera Moffat, in charge of arts and crafts. The boys took a keen interest in the Bible study and in the study of the missions of our Church. The evening programmes — some around the camp-fire and others in the cabin—were planned by the boys, and before long we discovered we had a great variety of talent. On Sunday morning Mr. Sinclair conducted a short service at camp. About four o'clock in the afternoon the boys hiked to town—a distance of four miles. We had a picnic supper by the lake and then attended the evening service in the church.

The closing day of the boys' camp was a busy one—saying goodbye to the boys and welcoming our 36 girls from Red Deer, Olds, Willowdale, Lousana, Rocky Mountain House, Benalto, and Hespero. We were thankful for a week of good weather and the girls enjoyed every minute at camp. At the first meeting of the camp council the girls chose Betty Pugh of Benalto as chief camper. They also gave each leader a nickname—Miss Mary Kirker of Olds became known as ''Polly'', Miss Mary Nichol, deaconess from Lousana, as ''Nicky'', Miss Vera Moffat of Moose Jaw, Sask., as ''Muffy'', and it took the director a little time to remember that she had the new name of ''Happy''. I did appreciate the assistance and tireless efforts of our leaders. They did not spare themselves in any way and all worked together in the interest of each girl. The Bible study was ''The Life of Christ'', from the Gospel of St. Mark. For Mission study we had a review of the work of our Church at home and abroad. The morning worship was conducted at the breakfast table by the leaders in turn. Under the supervision of Miss Moffat, the girls spent some time each day at bead work and felt work.

As at the boys' camp the camp-fire programmes were most interesting, and again we found we were rich in talent. One evening we had a very impressive service, dedicating our new camp. After this service one girl said to me, ''Now I feel that this camp belongs to me and it is just what I make it.'' I know that if every girl and boy left camp with that spirit all leaders of both camps would feel repaid, and thankful to have had the opportunity of touching 69 young lives—lives that will mean much to the future of our Church.

Judging from the expression of appreciation at the close of each camp I feel sure that the boys and girls will not soon forget their days spent at camp. —*Ruby Walker.*

At Prince Albert

Thirty-one campers from all parts of Prince Albert Presbytery gathered at the Presbyterian Girls' camp from July 30th to August 7th, under the direction of Miss Orra Hunt, student deaconess. The camp was held on the Boy Scout camp site on the little Red River just outside of Prince Albert. Girls from Shipman, Tisdale, Meath Park and Weirdale attended, with those from Prince Albert. Miss Hunt was assisted in the camp activities by Miss Margaret MacKay of Tisdale. Mrs. Stanley Wilson of Prince Albert acted as camp mother and Mrs. Harvey Stanley was business manager.

A ''camp day'' consisted of Bible study in the morning, swimming in the afternoon, and camp-fire in the evening. Camp activities were varied frequently. Miss Marion White of Tisdale was elected chief camper by popular vote at the organization wiener roast on Saturday evening, July 31st. The girls were divided into three groups for camp activities. On Sunday the campers attended the morning and evening services of St. Paul's Presbyterian Church. One afternoon the girls were taken on a tour of the airport, which they found very instructive and interesting.

On Friday evening friends and parents of the campers were invited to the closing camp-fire, at which birch plaques with printed Scripture texts were displayed. In ''a typical camp day'', as demonstrated to the visitors, there was special emphasis on what had been achieved in the Bible study groups. Mrs. John Morgan of Prince Albert spoke to the girls, leaving them with a Christian challenge.

Literature Page

MISS LOUISE A. REITH

TRUE stories of living people who are accomplishing great things cannot fail to capture and hold our interest. This month we bring to your attention two such stories—one of Dr. Ida S. Scudder, the other of Frank C. Laubach. Both names are familiar to all interested in missionary work and the little books **Medico Magnificent** and **Miracle Man of the Moros** will prove acceptable as supplementary material for a meeting and all will enjoy just reading them.

Members of Girls' Groups and of Young Women's and Senior Auxiliaries will follow with interest the story of Dr. Ida S. Scudder as related in **Medico Magnificent.** As a girl at school, we are told, Dr. Ida, as she is familiarly known—indeed so well known that a letter addressed to ''Dr. Ida, India'' reached her without delay or detour—felt that she did not want ''the plain living and high thinking of the missionary homes she knew, but all the luxuries she could imagine''. There had, she thought, been enough missionaries in her family, as her grandfather, Dr. John Scudder, had gone to India as the first medical missionary from America and all his nine children spent their lives in India. How she changed her mind, became a medical missionary, began and is carrying on the Union Missionary Medical School for Women, of Vellore, India, is a story that once read will not soon be forgotten.

Whenever and wherever literacy campaigns are mentioned we see the name of Dr. Frank C. Laubach. In **Miracle Man of the Moros** we find a concise account of this famous author, educator, psychologist, and Christian missionary, known internationally as the ''Apostle of Literacy''. We learn that once Dr. Laubach decided to be a foreign missionary he wanted to find the ''most difficult field'', refusing eleven openings for service in America to accept the call of the American Board for work in Mindanao in the Philippines, then ''the hardest and most undeveloped field'' the Board had. To-day it is said, ''Frank Laubach is unquestionably the best-loved man in Northern Mindanao, home of the still fierce and once continuously war-like Moslem Moros. He is their friend—and they know it. He understands their psychology. He has invented an alphabet whereby they can learn to read and write in an incredibly short time.'' How he discovered his method of teaching the illiterate Moro adult to read is an interesting story; how his method spread to neighbouring provinces, then to other lands, until some forty languages have had his system is proof of its adequacy and indicates how wide an area is benefiting from Dr. Laubach's efforts to serve his fellow men.

Medico Magnificent—The story of Dr. Ida S. Scudder......... 20c.

Miracle Man of the Moros—The story of Frank C. Laubach.... 20c.

AUXILIARY PAGE

Miss L. K. Pelton

THANK-OFFERING WORSHIP SERVICE

Theme—That We Might Be *Truly* Thankful

"O Lord that lends me life
Lend me a heart replete with thankfulness."
—Shakespeare.

Read Psalm Selection from Book of Praise, No. 145: verses 1, 2, 6.

Prayer—"We offer to Thee, O God, our praise and adoration: who, through the glorious resurrection of Thy Son Jesus Christ, hast given unto us an inheritance incorruptible and undefiled, reserved in heaven for us; who hast blessed us with all spiritual blessings in Christ; who comfortest us in all tribulation. Unto Thee be praise, might, majesty, dominion, and power, both now and for ever."

—From *New Every Morning.*

Praise Selection 146.

"What shall I render unto the Lord for all his benefits toward me?"
Psalm 116: 12.

Prayer—"What shall I render unto Him for all his benefits? I can only give my own self—all I have and all I am."

We desire to surrender ourselves wholly unto Thee, O our God, to live more simply as those separated unto Thee, not finding our joy and comfort in the earthly blessings Thou so richly bestowest on us, but, while thankful for the gracious gifts, looking only to the Giver as the Source of our happiness and the Object of our life. We cannot shake off the habits of thought and feeling which many years have wrought in us; We can only ask of Thee to have mercy on us, poor and needy as we are, and subdue in us all that is perverse and wayward in our hearts, and so fill us with Thy pure and heavenly love, that all our narrowness and selfishness may be done away in the wideness of Thy love—Amen. (Adapted from prayer by Maria Hare)

Scripture—Malachi, Chapter 3: verses 1 to 10.

Read—

"Bring all the tithes,"—have ye done it?
Ye who have grudged Him a dole,
Ye who are mourning your weakness,
Wailing your leanness of soul;
Ye who are praying for power,
Pleading His Infinite store,
Ye with the key in your pocket
That opens the lock of the door.

''Bring all the tithes to the storehouse,''
Give—He hath given to you.
'Tis of His own ye return Him
When ye have brought Him His due;
He who hath slacked not in giving,
Though all His gifts are forgot;
Still—no good thing He withholdeth;
Still—He upbraideth you not.

Oh, the riches of God in Christ Jesus!
The infinite treasure of grace,
The power He longs to be giving,
The joy that would hasten apace,
The peace and the faith and the wisdom,
The light in the darkness that waits;
Oh, bring ye the tithes to the storehouse,
For this is the key to the gates.

—Annie Johnson Flint.

Prayer—O Thou who art the Giver of all that we possess, teach us to look upon our possessions as a trust from Thee. Forbid that we should rob our God of tithes and offerings. May we open our hearts and give generously of our substance unto Thee, thus showing forth the true spirit of thanksgiving. In this act of giving may we be led into the wide adventure of filling Thy storehouse, that Thy blessing may be loosed, not only in our midst but across the face of the earth. In Jesus' Name. Amen.

Prayer—''O Father of men, who hast promised that the kingdoms of this world shall become the Kingdom of Thy Son: purge the nations of error and corruption; overthrow the power of sin, and establish the Kingdom of grace in every land. Incline the hearts of all rulers and peoples to the Lord of lords and King of Glory, that He may enter into their cities, churches, and homes to dwell there, and govern all things by His Word and Spirit.''

—*New Every Morning.*

''O God, our Heavenly Father, who didst manifest Thy love by sending Thine only begotten Son into the world, that all might live through Him: pour Thy Spirit upon Thy Church, that it may fulfil His command to preach the Gospel to every creature; send forth, we beseech Thee, labourers into Thy harvest; defend them in dangers and temptations, and hasten the time when all shall be saved; through Thy Son Jesus Christ our Lord.'' Amen.

—*New Every Morning.*

Hymn 552.

From Thee is all that soothes the life of man,
His high endeavour and his glad success,
His strength to suffer and his will to serve.

—*Milton.*

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

Dear Young Women,

THIS year we have been thinking very seriously about the need for new members and new groups, particularly among the younger young women. And because these prospective new members are our concern right now, we think it would be a good idea to get acquainted with some of them. So, to start with, we have picked one out—her name is Ernestine, she hasn't been in the city very long and, for the time being, she is working in an office. She's very keen about her work, she's quite charming to look at, and quite willing to be interested. She has always been a Presbyterian, but has never belonged to a missionary group before, and so she is quite eager to find out what it's all about. She is going to meet a number of new friends and we shall meet them, too. Perhaps we shall be permitted a glance at her diary or at one of her letters home. In any case we shall try to give you some idea of what goes on behind her brown eyes when she looks at you and me, sitting in our usual places at a Young Women's meeting. She may give us quite a shock at times, but, on the whole, she will be good for us and we are going to be good for her. Watch out for her on this page!

And now for some reminders for the fall term! Perhaps yours is one of the fortunate groups whose membership is increasing and you are duly thankful. But if you have been reduced to a mere handful and things don't look very encouraging, still there is no occasion for total despair. This is the time for you to go into action and plan a little ''five-year movement'' for your group. Most Young Women's groups in the cities are not drawing on the full quota of eligible young women in the congregation and perhaps there is a reason for this. Take a frank, detached look at your meetings. Are they as stimulating, as interesting and worth while as they might be? Would you, if you were an outsider, feel that you would like to go to one of your meetings? Do you come away from your meeting feeling that you have learned perhaps one thing that will make you a better member of your church and a better member of the world Church? Have you tried the group research method of study at all? Have you honestly tried to adapt the study to your group or have you been guilty of reading a chapter out of the source book, prepared perhaps on the street car on the way down? Has your group put any thought on its giving or do you just toss in the dime or quarter which happens to be handy? Would a stranger at your meeting be impressed with the missionary cause or would she come away feeling frankly puzzled by it all?

Or perhaps you are an older group that cannot meet in the afternoons and the group that you draw upon for membership has been pretty well exhausted. What about the 18-to-25-year-olds in your church? Are their needs being met? If not, could you do some missionary work and start a younger group going?

And if yours is a rural group and the number of young women in the church is limited, then plan to do some really intensive study this year. You will find that the suggestions in the outline for the new study can be adapted for both large and small groups.

Sincerely,

T. NEGORO,
Young Women's Travelling Secretary.

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

WITHIN the past month copies of our Annual Report have been sent to the Presbyterials and no doubt by now have reached the Auxiliaries. One copy of this report is for the use of Girls' Groups in a congregation and we should like to point out just how valuable a thorough perusal of this book would be.

We are apt to lose sight of the fact that our department is part of a powerful organization of over 39,000 members. If we are instructing our girls along missionary lines, it is imperative that we have a good working knowledge of what is being done in other departments. The report of our work is a most important chapter of the book, but we must not lose sight of the fact that it is *one chapter,* not the whole book. No doubt we all make a practice of reading the reports of our own work, but that will not give us the picture of the whole Society that we must have if we are to give our girls a clear understanding of the Society of which they form a part. Let us then see what our Blue Book, as it is often called, can tell us of the work that is being done at home and abroad.

To begin with, we find that we get a pretty clear idea of how other groups carry on, of methods used to stimulate membership, of novel ideas for meetings. We learn of the difficulties experienced by others, and that helps us to realize that we are not alone in our trials. Others are experiencing sorrows and joys similar to ours, so we begin to feel that here is something of which *we* are an important part.

We come to the report of our Student Department and many of us will be surprised to discover that our Society tries to keep in touch with Presbyterian students away from home. Going still farther, we discover the answers to many questions we have had in our minds about the various departments.

Now we are ready for the thrilling story of our actual missionary work. In the reports of National Missions, we find a summary of what our faithful workers are doing right here in Canada. Let us read and study this carefully, so that we may be able to refute the statement so often made that we sacrifice our opportunities at home to those in the foreign field. The reports of the work being done overseas are in themselves an adventure story, and we are amazed that so much is still being done, in spite of war conditions.

We come now to the tabulated reports, and of course when we reach our own province we turn at once to see how *our* group compares with others. We scan the lists carefully, but do we find our group listed? Naturally we are disappointed if there is no record of the group of which we are so proud. Then we remember the form that arrived when we were so busy—it was thrust hastily into our desk, and forgotten. We feel guilty that our carelessness has deprived our group of the recognition it deserved, and we resolve that this year we will fill in that report form as soon as it arrives, and at the same time pass on to our secretary the news of our girls' activities. Some of our ideas may be of value to some other leader.

Perhaps we are just starting a new group and do not know how to report its organization. Let us then have a talk with the president of our Senior Auxiliary, who should see that the leader of the new group notifies the Presbyterial Girls' Organizations Secretary of the forming of the group. We will then have established a worth-while contact from which we may expect to receive much help.

If we compare the reports of girls' groups with last year's, we shall find a decrease in numbers and we sorrowfully admit that the cause of much of the decrease is failure on the part of our leaders to send in reports.

Now let us turn to page nine in our Annual Report and read there the fascinating story of what becomes of the contributions we make to missionary work. We read between the lines and discover the amount of thought and care and work that is expended before all these stations and institutions can be started and maintained.

We close the book, quite amazed at the work being carried on, but we are proud, too, proud to be a part of an organization which carries the Light of the Gospel through Canada to the far corners of the world.

In the programme suggestions that accompany the girls' mission study, ''Beneath Thatched Roofs'', it is suggested that girls collect pictures of our missionaries in India and British Guiana. Consequently, each month we hope to have on this page the picture of a missionary. Start your collection now. (See next page.)

Working — "Beneath Thatched Roofs"

Miss Beatrice Scott

Miss Scott of Dunblane, Bruce County, Ont., sailed for India just two years ago. She has been completing her language study and is beginning work in Amkhut.

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

Hello, Boys and Girls:

THIS month we celebrate Thanksgiving Day; and as our study book this year is on South America I felt sure you would enjoy hearing about a Harvest Festival service in British Guiana, where our own Church missionaries are.

Dr. Cameron has given me the following story of a service he attended in British Guiana, and I know you will like it.

A Harvest Service in British Guiana

We went out to the country for our first service that Sabbath morning at nine o'clock. When we arrived at the place of worship, an unpainted frame school-house, very few were there. However, the catechist who lived nearby said, "The people have no watches or clocks; they are not sure of the time, but they have seen you coming and they will be here shortly." He was right. The people began to come, men, women, and children. Some of the men were dressed in European costume; a few dressed much as Mr. Gandhi does. Some of the women were dressed as women in Canada dress, but others were clad in the beautiful white *sari*. By the time the service started, the school was nicely filled, the men sitting on one side and the women on the other. There were no windows with glass in them, but the wooden shutters on either side of the building were raised to let the breeze through.

The school had been nicely decorated for the occasion. Greenery was around the walls. At the front of the school were the gifts of the people. Four tall sugar canes were standing erect at different points along the platform. There were bunches of bananas, plantains, piles of cocoanuts, bags of *padi*, which is the rice after being separated from the stalk, some eggs, and other products of the tropics, for British Guiana is just 500 miles from the Equator.

I asked the catechist if all who were present were Christians. He said, ''Oh no, some are Hindus and others are Mohammedans.'' I asked if all who had brought gifts were Christians. ''Oh no'', he said. ''Well'', I asked, ''why are these non-Christians here and why have they brought their gifts?'' ''Well'', he replied, ''this is our Harvest Service, and by their presence and gifts they want to show their gratitude to the Church for what we are doing for their children.''

After the service had begun, I saw a little girl coming along the road. She turned in at the gate, and came into the school and up to the platform. She was nicely dressed. Her dark hair had been carefully combed and was shining. Her dark eyes were shining, too, and her face was alight. In her hand she had her gift. It was a soup-plate filled with rice, and on the top of it one egg. I do not know whether she came from a Christian or a non-Christian home, but how happy she was to share with the older people in her gift! I am sure no gift there was more acceptable to the Master, for she gave gladly.

♣ ♣ ♣ ♣

We hope every boy and girl will take a keen interest in our British Guiana work and will pray that the boys and girls there may be thankful this year for material blessings, and especially for God's greatest gift, Jesus Christ.

The Harvesters, 1943

There's a wild, melodious tramping;
In each marching step it weaves
Scent of roses, lilies, myrtle,
Heather, shamrock, maple leaves.
'Tis the harvesters of Freedom,
Bringing in their precious sheaves!

(The author, Egbert Sandford, said he had Canada particularly in mind when he wrote this verse, which appeared in *The Children's Newspaper* on May 22.)

The Glad Tidings Secretary

IT is, to a great extent, to the Glad Tidings Secretaries (Auxiliary, Presbyterial, and Provincial) that we are indebted for keeping up and extending the circulation of *The Glad Tidings,* and thus encouraging the spread of information about our Society's work, as well as other missionary information.

Although the Secretary is ''on the job'' all year, ever on the alert to interest others, watching for opportunities to gain new readers (and subscribers), she begins to be especially busy about this time of year, for the subscription lists for 1944 will soon have to be ready.

The **Auxiliary Glad Tidings Secretary,** especially, will be planning her fall's work. Under present conditions it may take longer than usual, and time and effort can be saved by careful planning.

The Glad Tidings year begins in January, subscriptions running from January to December—annual subscription, 50 cents, if the magazine is to be mailed directly to the individual subscriber; or 35 cents, if several are to be sent to one address for distribution. All subscriptions are payable in advance.

The Secretary has to get the subscriptions of present subscribers renewed for 1944, and get as many new subscribers as possible. She should send subscriptions, with money order made payable to the Editor of *The Glad Tidings,* to the Presbyterial Glad Tidings Secretary before November 20th, so that the latter may forward them to Toronto (The Glad Tidings, Room 800, 100 Adelaide St. W., Toronto 1) by November 25th. This will ensure that subscribers get the January number on time. (If cheques are used they should be payable at par in Toronto.)

For individual mailing, a list of the names and addresses, clearly written in alphabetical order, should be enclosed with the subscriptions. Secretaries are asked to make sure that addresses are correct—it sometimes happens that, although a subscriber has moved, the former address is sent in, without the new one.

While it is desirable that subscriptions should be sent in advance, they may be sent at any time during the year. Anyone paying the annual subscription will receive all numbers of the magazine for the year.

The **Presbyterial Glad Tidings Secretary** forwards the orders received from the branches. Using the forms supplied to her, she will enter all orders received, putting the names of the congregations in alphabetical order (with the names of Auxiliaries, if there is more than one in the congregation), in each case giving the name and address of the Glad Tidings Secretary. She should forward to Toronto **not later** than November 25th all orders received up to that time, with the amount due for the subscriptions sent. Subscriptions coming in after the first order has been sent should be forwarded *promptly.*

When a new Secretary is appointed her name and address should be sent at once to the Glad Tidings office, with the name of the former Secretary.

PROVINCIAL NEWS

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST., NORTH VANCOUVER, PRESS SECRETARY

VICTORIA Presbyterial—St. Andrew's Senior Auxiliary held their July meeting in the church instead of having their usual outdoor picnic, because of restricted transportation. Mrs. A. M. Hill, President of Quebec Provincial, was the guest speaker and gave a very enlightening talk on the need of work of the Women's Missionary Society among the newer Canadians who are coming into the Protestant Churches and looking to them for spiritual help and guidance. Mrs. Hill urged the members to be always ''up and doing'' in the work for young people. Mrs. Kennedy, Presbyterial President, thanked Mrs. Hill for the valuable information given on conditions to-day in Quebec.

In the passing of Miss Jean McGowan recently, St. Paul's Church, Victoria, lost one of its most faithful members. Coming into the membership of this congregation thirty-two years ago as a girl, Miss McGowan gave her time, talent, and energy unstintingly, first as Sunday School teacher, then as Superintendent of the Primary Department, up to the time of her last illness. She assisted with the Young People's work, was a valued member of the choir, and a member of the Senior Auxiliary. There was no phase of the Lord's work in which she was not a helper and from all she is sorely missed. The large attendance at the funeral service, conducted by the Rev. T. H. McAllister, and the many floral offerings testified to the love and esteem of the community.

MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT.,
PRESS SECRETARY

SUPERIOR Presbyterial—Pupils of the Summer Bible School held for two weeks in First Church, Port Arthur, under the supervision of Mrs. J. Wilson, presented a programme of their work at the conclusion of the course. The purpose of the course was to bring the children, according to their age and ability, a knowledge of the Bible, and their motto was, ''Do all in the Name of the Lord Jesus.'' The Rev. J. A. McMahon was chairman of the closing meeting and the programme included the singing of ''O Canada'', choruses by the various groups (beginners, primary, junior and intermediate); recitations; a selection by the rhythm band; a demonstration of the customs, people and general conditions of life in Central America by the senior primary class, directed by Mrs. J. Fidler—the class sang one chorus in Spanish. The other group told some things learned about Palestine and the Juniors recited. During the two weeks emphasis was put on the memorizing of Scripture, one girl, Joanna Meleniuk, having memorized the first three chapters of John. First prize for an essay went to Jean Benger and the second prize to Joanna Meleniuk.

Winnipeg Presbyterial—At the annual Home Helpers' meeting of Old Kildonan Auxiliary, held on June 10th at the home of Mrs. R. Brodie Anderson, 22 were present. Mrs. J. P. Duffin, who presided, welcomed the Home Helpers. Mrs. Digby Wheeler of St. James Auxiliary gave a very interesting talk on her recent visit to the Services' Home at Esquimalt, B.C., which is under the capable management of Miss Ruby Blyth. Two Home Helpers were in charge of the devotions. Mrs. C. Whidden, Presbyterial Home Helpers Secretary, gave a short talk on her work, and missionary news was brought by Mrs. P. F. MacSween. Mrs. Harry White, who for many years, worked with her husband among the Indians at Elphinstone, Manitoba, was welcomed as a member. After the meeting refreshments were served.

The annual Mission Band rally, under the auspices of the Presbyterial, was held in First Church on June 12th. Mrs. John Campbell, Presbyterial Mission Band Secretary, presided. There was a large attendance of representatives of the Mission Bands and Explorer groups of six churches. The programme included songs and recitations by the boys and girls. The leaders were all present. Mrs. H. H. Dunwoody, Provincial President, and Mrs. Duffin, Presbyterial President, brought greetings. The closing words were given by Mrs. A. M. L. Long.

ONTARIO

MRS. J. R. HILL, 250 COOPER ST., OTTAWA, PRESS SECRETARY

A THANK-OFFERING thought—''They came, both men and women, as many as were willing hearted, and brought . . . an offering of gold unto the Lord.''—Exodus 35:22.

Barrie—The foundation of Mission Band work in Orillia was well and truly laid. At a Golden Jubilee service all lovers of the work privileged to attend received a thrill when it was revealed that three members of the first Executive are still active in missionary work of the Church—Mrs. M. H. Braden, Orillia, the first secretary, Mrs. R. H. Thompson, North Bay, first treasurer, and Mrs. D. Inglis Grant, Toronto, a vice-president. Furthermore, these ladies gave evidence of continued interest in the Band by presenting a gift to be used for three Junior certificates, which would be awarded in the ''Golden Jubilee contest''. Mrs. Badger, Mission Band leader, accepted the gift on behalf of the Bright Sunshine Band.

Many constructive ideas were released at a Presbyterial rally held in St. Andrew's Church, Barrie. As there were no sectional meetings, an additional fifteen cents was asked from every Auxiliary member. ''Proclaim the Glad Tidings'' was the theme of the afternoon session, Mrs. C. W. Maitland presiding. In two fine addresses Miss Matthews spoke of ''Open Doors of Service''; among other things, she said that the Bible is being read in China to-day as never before; that Miss Helena Gibbs has returned to Kunming, capital of Yunnan Province; that British Guiana is well on its way to achieving, in the name of Christ, great and lasting accomplishments; that co-operative work is showing effective results; that at Rocky Mountain House Hospital a grand piece of work is being done. ''May we raise high the Cross of Jesus Christ with a sincere and earnest endeavour.'' To Mrs. N. R. D. Sinclair, former President, was presented an Honorary membership certificate. Mrs. K. B. Schroeder brought Provincial greetings.

Brockville—Congratulations go out to Brockville Presbyterial for their very successful first camp for boys, girls and young people, held at Point Iroquois. Emphasis was placed on Bible study and missionary effort.

St. Paul's Mission Band, Kemptville, celebrated its 48th anniversary —six certificates and seals were presented, one by the Senior Auxiliary.

Chatham—Library and Literature work was emphasized at a meeting of St. James' Auxiliary, Thamesville, when Mrs. G. S. Baulch presided—''News flashed does not take the place of the printed message; we must read missionary and other literature that can give us an understanding of world problems and God's purpose.'' Mrs. C. C. Hubbell spoke on Sabbath Observance—''The day is not lost'', she said, ''one goes forth on Monday with clearer intellect, brighter vision, renewed vigour.'' Mrs. L. D. Hubbell dwelt on ''Giving to Missions''—''The best offerings are the result of rigid economy and self denial.'' The needs of children were considered by Mrs. F. Parker. Mrs. George Dabald, one of the oldest members, was signally honoured.

Glengarry—Organized in 1883, St. Luke's Auxiliary, Finch, celebrated its Diamond Jubilee. At the anniversary meeting many friends gathered to rejoice with local members. Mrs. A. R. McMurrich, President of the Women's Missionary Society (Western Division), and Mrs. Victor Smith, Provincial President, sent messages of congratulation. Mrs. E. E. Preston, Presbyterial President, brought greetings and Mrs. Clifford Eligh spoke on behalf of Chalmers United Church, Finch. The guest speaker, the Rev. A. M. Hill, D.D., Chairman of the General Board of Missions, in a masterly way gave a survey of missionary activities and needs at home and abroad, and congratulated the Auxiliary on maintaining the high traditions of the past. Mrs. Robertson Millar read ''The Story of the Year''.

Guelph—Owing to transportation difficulties, Guelph Presbyterial dispensed with rallies this year but is giving Auxiliary members the privilege of attending Executive meetings. The hope is that interest will be maintained and the members feel their responsibility for the work.

Lanark and Renfrew—A sectional meeting was held in Dewars Church, with members present from Renfrew, Dewars, Stewartville, Lochwinnoch and Arnprior. The meeting was planned and presided over by Mrs. K. M. Sharpe. The theme was ''Prayer''. The morning worship service was led by Miss M. McInnes and Mrs. J. J. Storie, Lochwinnoch, and the afternoon by Mrs. Slingerland, Mrs. M. Barr and Mrs. Rankin Taylor, Stewartville. Mrs. Elmer McLean welcomed the guests and Mrs. J. Storie, Arnprior, replied. The Presbyterial President, Mrs. W. Ashby, the guest speaker, brought a plea from all parts of Ontario for sympathy in the work of young people. Mrs. L. Lindsay asked Auxiliaries to ''mother'' Mission Bands and find leaders. There was an increase in givings. ''Watch, Pray, Stand fast, Be strong'' was the topic chosen by Mrs. H. Cochrane, Arnprior, for the closing words.

Sectional meetings were also held at Ross, Almonte, and McDonald's Corners. Assisting at these were Mrs. J. Killem, Mrs. H. P. Maitland, Mrs. John Stewart, Appleton, and Mrs. N. G. Anderson, while Mrs. Ashby gave the Provincial report at each meeting. Mrs. L. Lindsay was in charge of the Mission Band rally in Arnprior. Supplies prepared by the Bands were on exhibition, in charge of Mrs. J. W. S. Wilson. Members from Elphin, McDonald's Corners, Carleton Place, Lochwinnoch, and Arnprior were welcomed by Patsy Robertson. Each Band took part in the programme. Mrs. Ashby spoke on the value and use of the new study book, Mrs. Maitland told the story, and Mrs. A. H. Milden, in Chinese costume, told of customs of the Chinese people among whom she lived for years. As foot-binding is still customary in some parts of China, she showed shoes worn by the women. Mrs. Blakely had an interesting display of literature.

Stratford—Avonton Auxiliary celebrated its 55th birthday on June 22nd. Guests were members from Carlingford and Motherwell-Avonbank Auxiliaries. Mrs. D. Neill gave an interesting history of the Society, and the roll call was answered by a verse from Proverbs. Mrs. Mather, Carlingford, read a paper on ''A Church'' and Mrs. J. Tier, Avonbank, gave a message on ''Flowers''. There was a fine attendance. Mrs. Walter Murray presided.

Toronto—Arranged by Mrs. J. A. Koffend, Newmarket, and Mrs. Andrew McClure, King, district Vice-presidents, the sectional meeting held in Newmarket was an interesting and inspiring event. A good representation came from all Auxiliaries included in the district, between King, Sutton and Richmond Hill. With such speakers as the Rev.

Dr. W. A. Cameron, Secretary, General Board of Missions, Mrs. W. M. Hall, Presbyterial President, Mrs. Kirkland, Mission Band Secretary, Miss Somerville, Unionville, Mrs. Tomlinson, Home Helpers Secretary, many departments of the work were reviewed. Dr. Cameron, speaking on ''The Church at Work in a World at War'', stated that, while mission work has received a temporary set-back, it has not been defeated. After the war, it is possible that Formosa and Manchuria will return to China, and a day of great opportunity will dawn for Christian Missions. The Busy Bees Mission Band presented a delightful little play.

Treasurer's Statement

July - August, 1943

RECEIPTS:

A Friend, through Evangelical Publishers, for work in China	$ 10.00
Mrs. Mary C. Wesser, Lacombe, Alta.	15.00
Miss Allison G. Jones, Toronto, ''Abey Memorial Children's Nursing Home, India''	10.00
First Church, Edmonton, ''Miss Mabel Booth's Salary''	300.00
Income Tax received from workers	1,479.40
Life Membership pins	5.10
Government Grant, Cecilia Jeffrey Indian School	5,517.11
Government Grant, Birtle Indian School	4,438.27
PROVINCIAL GIVINGS:	
Alberta	474.21
British Columbia	900.00
British Columbia, Supplies	21.80
Ontario	9,310.00
Ontario, Supplies	1,460.79
Manitoba	635.00
Manitoba, Supplies	179.10
Saskatchewan	199.62
Saskatchewan, Supplies	112.65
Quebec	445.00
	$25,513.05

DISBURSEMENTS:

Hospitals:	
Canora	$ 522.50
Rocky Mountain House	510.00
Weirdale	295.00
Chinese in Canada	1,781.07
Indian Schools:	
Birtle	375.96
Birtle, Government Grant	2,270.09
Cecilia Jeffrey	308.32
Cecilia Jeffrey, Government Grant	2,550.24
Saskatoon Residence	401.90
Supplies	180.84
Supplies, Provincial	873.13
India:	
Bhil Field	150.00
British Guiana	215.00
Income Tax	1,459.35
Life Membership	36.24
Publications	2,449.83
Deaconesses	4,247.62
Organization	1,322.01
Insurance	80.20
French Work	151.66
Christian Literature	300.00
International Union	2.50
Lantern Slides	4.97
Student	100.00
War Services	621.99
Pension	8.37
Exchange	21.04
Grant to Missionary Education Movement	50.00
Administration	1,051.35
	$22,341.18

RESERVE FUNDS:

RECEIPTS:

Special Fund—	
Payment on Prince Albert Residence	$ 66.50
Mrs. Christina Smith, St. Andrew's Church, Lindsay, in memory of her daughter, Mrs. Bessie Smith Daniels	250.00
Interest	17.50
Legacy Fund—	
Estate of William Murdoch Taylor, Victoria, B.C.	419.22
Payment on Toronto House	25.00
Interest	19.11
Pension Fund—	
Interest	153.82
Overseas Fund—	
Refund from Chinese Student	60.00
Interest	135.00
Sustaining Fund—	
Interest	162.50
	$1,308.65

DISBURSEMENTS:

Legacy Fund—	
Fontenelle Church	$500.00
Ukrainian Nursery School	8.00
Equipment for Weirdale Nursing Home	33.90
Equipment for Rocky Mountain House Hospital	205.25
	$747.15

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

Every Day

A Quarterly Magazine for Family Worship and Private Devotions, published by **The Committee on Home Religion,** The Presbyterian Church in Canada. *Every Day* contains a Scripture Reading, a brief exposition of the passage and a Prayer for each day of the quarter (96 pages). The material of each issue is prepared by fifteen ministers of our own Church. It is printed in large type, with an attractive cover. The first issue is dated October 1, 1943.

Single subscription, 40 cents per year; 5 or more copies to one address, 35 cents (each) per year.

Address subscriptions to:

EVERY DAY, 165 ELIZABETH STREET,
Toronto, Ont.

THE GLAD TIDINGS

It will soon be NOVEMBER—the month for getting subscription lists in order for the 1944 *Glad Tidings.* Time is precious these days. Do not wait to be asked for your subscription but give it to your *Glad Tidings* Secretary early; and help by interesting others in the magazine. The December 1943 issue will be sent with gift subscriptions and to all *new* subscribers.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.
British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Mrs. John Booth, 3 Nealon Ave., Toronto.
Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.
Saskatchewan.—Mrs. C. P. Young, 916 Spadina Cres., Saskatoon.

W.M.S. MEMBERSHIP PINS

Ordinary Membership Pins, silver, 85c. each. **Life Membership Pins,** 14 kt. gold, $4.00 each. **Honorary Membership Pins,** with new bar, complete, $6.25; new bar applied to old Life Membership Pin, $3.50. (Return old pin to us to have bar attached.) Money must accompany order.

Orders must be sent directly to the PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY, Room 800, 100 Adelaide St. W., Toronto

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Book List

MY MOTHER. By Ruth Buchanan. (Fourth Book for the Auxiliary Book Shelf 1943)	$ .25
ON THIS FOUNDATION. The Evangelical Witness in Latin America. By W. Stanley Rycroft	.65
FOCUS ON LATIN AMERICA. By Dorothy F. McConnell	.35
CHILDREN'S GAMES FROM LATIN AMERICA. Compiled by Nina Millen	.15
Studies for 1943-44	
Senior Auxiliaries—BRITISH GUIANA AND INDIA (See July-August *Glad Tidings,* p. 296)	.75
Young Women's Auxiliaries—UNDER THE SOUTHERN CROSS (See September *Glad Tidings,* p. 339)	.85
Girls' Groups—BENEATH THATCHED ROOFS—(Stories from India and British Guiana, with programme suggestions and Worship Services)	.50
Mission Bands—Primary Kit—LITTLE SOUTH AMERICANS	.85
Junior Kit—UP AND DOWN SOUTH AMERICA	.85
(See September *Glad Tidings,* p. 341.)	
Thank-Offering Envelopes per hundred	.35

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RENEW THE "GLAD TIDINGS"

Renewals and new subscriptions for 1943 are still coming in.

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Form of Bequest

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Vol. XIX NOVEMBER 1943 No. 11

THE GLAD TIDINGS

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Mrs. Mackay in British Guiana

From the Bhil Field

Cancelled Prayer

Student Deaconesses

Camps and Vacation School

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of the
Presbyterian Church in Canada
Toronto 1

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The Glad Tidings

Vol. XIX TORONTO, NOVEMBER 1943 No. 11

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Dr. Hill

ON the 9th of October the Rev. A. M. Hill, D.D., of Verdun died in Montreal after several weeks' illness. At the Council Executive meeting on the 12th Mrs. McMurrich paid tribute to the work of Dr. Hill, in whose passing, she said, our Women's Missionary Society had lost a good friend and a kind and wise adviser, the General Board of Missions its Chairman, the congregation of First Presbyterian Church, Verdun, its minister, and the Church at large one of its most valued servants. During his seven years as Chairman of the Board of Missions he had made himself conversant with the whole mission work of the Church; he had, too, caught a vision of the world's need and the part our Church might play in meeting that need. The sympathy of the Women's Missionary Society goes out to Mrs. Hill, the son and two daughters; one of the latter, Miss O. Mary Hill, was formerly our Girls' Work Secretary.

Transferred to New Field

FOR over a year a deaconess at large in the Rocky Mountain House district of Alberta, Miss Ruby Walker has been transferred to Ontario. For the winter months Miss Walker lived at Eckville, serving five points on that field—Eckville, Benalto, Hespero, Gilby, and Medicine Valley—and going to Rocky Mountain House to help with the Mission Band and Young Women's meetings, and, when possible, visit the people of that district. In March she moved to Rocky Mountain House to devote more time to the work on that part of the field, especially at five outside points. Her work on that large field has been most successful, but she found that, because of the altitude, she would not be able to continue the work there. The Presbytery of Sarnia having appealed to the Women's Missionary Society for a deaconess to serve in the two congregations in the city of Sarnia, St. Andrew's and Paterson Memorial, and at large in the Presbytery, it was agreed to transfer Miss Walker to that new field.

Appointed for Survey Work

IN response to the request for a deaconess to make a survey within the bounds of the Presbytery of Kamloops, Miss Ruth Heighton has been appointed for six months to do this work. After her return from Formosa Miss Heighton did excellent work in the Chinese kindergarten in Victoria, but resigned a year ago intending to train as a nurse.

From the Meeting of the Board of Missions Executive

THE Executive of the General Board of Missions met in Toronto on the 28th, 29th and 30th of September. By having the meeting a week later than usual it was hoped to have the Chairman, Dr. A. M. Hill, present, but he was still critically ill in a Montreal hospital. In his absence, Dr. Robert Johnston of Ottawa presided. A message was sent to Dr. Hill expressing the sympathy of the members, and thanking him for his very fine report of his trip to the West.

As Chairman of the General Board of Missions, Dr. Hill went to the West in July, with Mrs. Hill, to visit the Western Synods, and in particular to see that part of the Church's work which is under the Board of Missions, including, as far as possible, that for which our Society is responsible. (As a Vice-president of the Women's Missionary Society and a member of the Council Executive, Mrs. Hill, President of Quebec Provincial, made an effort to see as much of the Society's work as possible during her time in the Western provinces.) In his report, which was read to the Executive by the Rev. C. Ritchie Bell, Dr. Hill told of what he had found and made suggestions as to how the work could be made more effective on some fields and extended to meet the needs of new districts. He had gone to all parts of the West, flying from Edmonton to the Peace River district of Alberta and on to Fort St. John in northern British Columbia, but illness forced him to return home before he could carry out his plan to visit fields in Northern Ontario. He had been encouraged, he said, by what he saw of our Church in the West, and impressed by the opportunities for strengthening and extending its work, especially in northern parts of the provinces.

Work at Timmins

At the end of May, Dr. Aitken had reported, there were 155 members in the congregation at Timmins, with 30 in the armed forces or engaged in war work, and 76 enrolled in the Sunday School. There was a growing Young People's Society—there were 17 at the last meeting; an Auxiliary of the Women's Missionary Society; a Young Women's Associate Society, with 18 members; Canadian Girls in Training, with 29 girls under 3 leaders; an Explorer group of 9 members, and a Mission Band with 28 members (but usually 35 at the meeting). Since the opening of the church (on March 7th) contact had been made with seventeen families, and many of these were coming to church. Church services were well attended, especially in the morning, and the offerings had increased about $15 a Sunday. Dr. Aitken had been speaking over the radio regularly, thus getting in touch with Presbyterian families who live too far away to attend church services.

Work in Yunnan

In June the General Assembly decided that our Church should become one of the co-operating units in the work of the Church of Christ in China, and look forward to taking up work in the province of Yunnan. Dr. W. H. Clark, of the North American Boards' Advisory Committee of the Church of Christ in China, having been consulted as to the contribution our Church could make at this time, the Executive agreed to make a grant of $1,500 for 1943 towards the Yunnan Joint Church Mission Project, and an additional grant of $300 towards the consolidated budget of the Church of Christ in China. Our Women's Missionary Society, Mrs. Strachan reminded the members, besides supporting Miss Gibbs in Kunming, is giving a ''block commitment'' of $2,500 towards the general work of the Church of Christ in China, and $1,200 towards the work in Yunnan. Emphasizing the wonderful opportunity for Christian work in Free China, she strongly supported the decision of the Executive to contribute to the work, and to send missionaries when that is possible, to work with the Church of Christ in China.

◆ ◆ ◆ ◆

Since the March meeting of the Board of Missions it has again become possible, Dr. Cameron reported, to send money to the Rev. Z. K. Zia, our Church's representative in the Christian Literature Society for

China. Having escaped from Shanghai, he succeeded in making his way to Chengtu, where the Christian Literature Society had set up its new headquarters. In view of the enormous increase in the cost of living in West China, the Executive agreed to increase the amount sent for Mr. Zia's salary.

Moving Forward in Educational Work in British Guiana

A letter from the Rev. James Dickson told of new developments in the work of the schools connected with our Mission in British Guiana. Besides the school at Rose Hall, they hoped to build two others in Berbice County, at Crabwood Creek and Bush Lot. The Educational Department was giving $400 for each of these schools, and the people would bear part of the cost. The school at Albion, which is the largest elementary school in the colony (with over 1,000 pupils), is being enlarged to accommodate the Domestic Science Centre they hope to open in January. When the Corentyne High School is moved—a request was made for a site at Port Mourant—the building will be improved. Plans are being made to expand the work of that school to include a two-year agricultural course for boys who will be going back to the farm. (Almost all the Corentyne pupils are East Indians.) This type of education, Mr. Dickson says, is greatly needed in British Guiana, and the Government is placing special emphasis on such ''practical'' education—it will be remembered that it approved of the Handicraft Centre opened last year at the Albion school and the Governor of the Colony warmly commended Mr. Dickson for ''his far-sighted policy''. At the Berbice High School in New Amsterdam a course in woodwork was started in January of this year, and the boys of the Corentyne High School were going over to the Albion Handicraft Centre on Saturday mornings for the same kind of work.

At Massiah the teachers were carrying on the services, which were better attended than ever before. They had also started four new Sunday Schools in the district, where there was only one before.

All the missionaries were very busy, and all enthusiastic about their work. Everywhere the work was encouraging. On July 18th Mr. Dickson was to ordain two new elders on the Upper Corentyne; there would then be four in that district, where there were none a year before, ''all excellent men, who are taking a place of leadership in the Church.''

India

Word has been received that **Mr. Angus MacKay** had arrived safely in India, to resume his work on the Jhansi field after his furlough. Mrs. MacKay and their two children are remaining in Canada for the present.

Dr. W. R. Quinn, who returned to Canada on his first furlough early in the summer, was present at the meeting of the Board of Missions Executive and spoke to the members about India and the work on the Bhil field, illustrating his address with slides and moving pictures.

India is very much in the limelight at the present time, Dr. Quinn said. It is important because of its strategic position as ''the gateway to the Far East'', all commerce going east from this continent, Europe, and Africa having to pass by way of India; its enormous population—''three of every four people in the British Empire are in India''; its potential wealth, mineral and agricultural; and the political problem of India. The peoples of the country belong to many different races, speaking many different languages (225). Difficulties arising because of the size and diversity of the country and the differences of language have to be overcome, but differences of religion divide the people more than anything else. Besides the Hindus, who form the great majority (225,000,000), there are 90,000,000 Moslems, and a number of smaller groups—Christians, Sikhs, Parsees, Jains, &c. Then among the Hindus there are divisions of caste. The two great political parties are the Congress party (Hindu) and the Muslim League (Mohammedan). While the members of the Congress party represent only one half of one per cent. of the people of India, Dr. Quinn said, they have gained considerable support. There is, too, the party of the outcastes, of whom there are about 70,000,000; under the leadership of Dr. Ambedkar, they are beginning to realize that they have a certain amount of power. The provinces under direct British control comprise about 60 per cent. of India, the remaining 40 per cent. being in 562 native States, governed by Indian Princes, who exercise sovereign power within their own borders. Jobat is such a State.

Referring to the conditions in which the people live, Dr. Quinn reminded the members that, while some of the wealthiest people in the world are Indian Princes, the majority of the people are very poor. Around Jobat there are great numbers of people who receive from eight to ten cents a day. Ninety per cent. of the people of India are illiterate. All kinds of diseases are prevalent among them. While the average length of life here is 60 years, in India it is only 27 years; the infant mortality rate is very high. The condition of the 380,000,000 in India, living in ignorance, dying without hope, constitutes a great challenge to take to them the light of the Gospel of Jesus Christ.

The Christian Church in India is said to be growing faster than in any other country where missionary work is carried on. It has increased by over a million in the last ten years, an average of 10,000 a month. In the same period, however, with the growth of population, the number of non-Christians has increased by 35,000,000.

On the Bhil field where our Church carries on work there are five principal stations—Amkhut, Mendha, Alirajpur, Jobat, and Barwani. In the Jobat Hospital, besides Dr. Quinn, there are the two missionary nurses, Miss McConnell and Miss MacMurchy, with Ruth Singh, a graduate nurse, and nine girls in training, four boys, and other helpers;

Herbert is a trained compounder. Two girls graduated this year, one passing the Mid-India examination. A course is also given in First Aid. With the patients in the hospital, and the members of their families who come with them, there is a great opportunity to meet a large number of people and give them the message of the Gospel. Then there are the out-patients and those treated at outposts. The workers go out to different places on market days, and also go out to camp, thus reaching people out in the district. At Toran Mal, 130 miles from Jobat, where Dr. Buchanan spends part of his time, several missionaries hold classes in the summer. A dispensary was started there, at Dr. Buchanan's request, and compounders were sent up from Jobat to work with him. The war has interfered with that work, but when ordinary transportation is again possible and there are compounders enough it will go on.

There can be no doubt of the great need of medical work in the Jobat district, the speaker said, but the people are not always willing to accept the help offered. The Bhils believe in demons, and witch doctors exercise a great power. In spite of the difficulties, however, the workers are encouraged. A Biblewoman gives all her time to work among the patients, and an evangelist gives half-time to work in the hospital. It is a great source of encouragement and strength to those on the field to feel that the Christians in Canada are praying for them. A great responsibility rests with the Church at home. ''One thing we need, and need desperately, and that is spiritual power, so that when we present the message it will have more power,'' Dr. Quinn concluded. ''We shall not have a more successful mission till we have a better Church at home. The thing we need in India is not merely money from the people at home, but more individual personal spiritual support, for definite work.''

Forgive us, Lord, that through the sunlit days
We sought not Thee,
But when the storm-clouds swept across the sky
Darkening the sea,
Seeking a haven from the storms of Life,
We turned to Thee.

We did not know that Joy was deeper far
If shared by Thee.
We did not understand Thy boundless love,
Deep as the sea.
In Joy and Sorrow, teach Thy children, Lord,
To come to Thee.

—E. S. G. in *The British Weekly.*

After Six Months in British Guiana

To the Readers of the *Glad Tidings.*

Dear Friends,

IT is now six months and more since Mr. Mackay and I arrived safely in New Amsterdam, and a letter to you is long overdue. On our arrival, we found plenty of work all ready to our hand, but not a place of abode. So, for a full three months, we were made welcome by Mr. and Mrs. Dickson, Ronald and Marilyn, to share their manse. This gave us a very good opportunity to discuss work and problems together, and in the end we were provided with this spacious and comfortable house, right in the heart of the town. Miss Douglas shares the house with us. Were it not that we seem to have much more than our share of mosquitoes, we would consider this location as excellent indeed. One of the Health officers claims to have located the cause, so we are hopefully awaiting the disappearance of the mosquitoes.

Speaking for myself, I am exceedingly glad to be here. For one thing, it is good to be given work for which one's past work has been a preparation. Old ladies here are as approachable and as hungry for fellowship as are those of other parts of the world; and children here, as elsewhere, respond to Bible stories as to nothing else. I think, too, that Miss Douglas and Mr. Mackay would say that often problems arising in the Berbice High School are amazingly similar to some which they met in school work in Formosa, but there is an added one here. I believe that this High School is the only co-ed. one in the Colony, and society at large here is *not* co-ed-minded. It is only quite recently, I believe, that the Boys' and Girls' Schools have been combined. In Formosa our buildings were more spacious, the Boys' and Girls' Schools functioned separately, and the grass in Formosa, like the grass in Canada, invited one to play on it, and sit on it. One of the pieces of advice we were given before coming here, and that by a young man who had been born and brought up in British Guiana, was on this very point. He warned us not to go walking across the savannahs or any grass, without protecting our ankles against the *bête rouge,* a tiny red creature which readily attacks and causes great irritation. I forget whether he mentioned stinging ants or not, but the grass here is really inhospitable.

Another cause of satisfaction is that we are under the British flag instead of that of the Rising Sun. It is a most fascinating study, and new points of contrast constantly strike one. These tall and dignified policemen cannot but turn one's mind to London, not to Taihoku. Then there is a certain refreshment in hearing people grumble, for is not that a privilege belonging only to free people? The other day we received a supplement to the daily paper, headed—List of men qualified and liable to serve as Jurors in the County of.......for the year 1943-44. What a train of thought that sets going! I never heard of the issuance of such a list over yonder! And so it goes. But the thing for which one is most often and most deeply thankful is this, that when young people in these out-lying colonies write their Oxford or Cambridge exams Scripture is one of the regular subjects. The Book of Acts and one Gospel are the portions for this year. As Miss Douglas and Mr. Mackay teach the Scripture classes throughout the school, and as Miss Douglas and I last term, in addition, spent two days a week in giving a course on ''The Bible as a Whole'' in a number of our Primary Schools (she taking the older children and I the younger), the amount of Bible preparation, discussion, chart-making, etc., that goes on in this house is considerable.

This morning I heard Miss Douglas volunteering to take Scripture at the second hour, with a new class which has just been formed, so I followed a good example and offered to relieve her of the depleted ''Prep.'' class, at the first hour. With this class Miss Douglas has been taking Old Testament, and as she has carried around Bibles for the students to use, quite a desire to possess a Bible of their own is showing itself. I was no sooner in the classroom than first one boy, then another, asked to buy a Bible, and put down the price then and there. There has been a great dearth of cheap Bibles, but our stocks are gradually being replenished. (Please do not assume that these boys are angels. They are not!)

Last term, on our trips to the schools, Miss Douglas and I took as many of the Happy Workers' groups as we could, thus relieving Mrs. Dickson and Miss Martin on two important lines, their time and their travel expenses. This is a land larger than England, with a population less than half that of Toronto. Instead of considerately dwelling all close together, the pioneers and those who followed them scattered themselves along coastal and river edges, and there they are. In Berbice County much of our work is along the Corentyne Coast, the farthest school being fifty-three miles from New Amsterdam. Along this road one must go and come, and the only practicable way for two women is by hired car. There is here, as elsewhere, gasoline conservation, and a shortage of tyres, and a lack of spare parts. The work has been delightful, the response, encouraging, the bills at the end of the month, appalling.

I think it was on our last trip last term that I took along two dolls left in this house by the family who had occupied it. One was a soldier doll minus a leg, which I thought it might not be beneath the dignity of little boys to hold for a moment, and the other was a large baby doll in a little romper suit. At the first school at which we stopped, where I went first to nearly two hundred of the smallest children, about fifty of them sitting on the floor because there was no room for them to be squeezed in anywhere else, I realized that those dolls had a powerful effect on the group. There was an intensity in the atmosphere. As we were leaving, it being recess and the principal happening along, I remarked on it to him. ''Most of these children have never seen a doll,'' he said. At the last school in the afternoon, I got out to the car ahead of Miss Douglas, and was disposed just to be a clod of which nothing was immediately expected. But I became conscious of a quiet, intent little group beside the car, all eyes fastened upon me. ''What is it?'' I asked, but knowing quite well before I heard the softly breathed ''Baby!'' So I dug out from the assemblage of stuff the bag containing the treasure, and handed her out to the one little girl in the group. She certainly had it no time at all, for it was the boys who got it, one little fellow lacking front teeth top and bottom holding the doll up in front of him and crooning to it words to this effect, ''If I had a doll like you, I would hold it in my arms all day,'' and finishing with a kiss, planted squarely on the dolly's mouth!

If you could visit some of the women's and girls' groups, which used to meet after school, you would never forget them. In several places there are two new words, coined and in use. One is Come-see-go-tell, and the other is Come-trust-Jesus. In groups where non-Christian and elderly predominate, we use much repetition and print out in large letters the key words of the lesson, hoping thus to beguile them to learn to read. These women did not learn to read younger, not because they are not bright and ambitious, but because exactly the same line of reasoning has been prevalent among their social group as was also prevalent, until recently, in China and Formosa, namely this—A woman is much more easily controlled and kept in order if she cannot read and write, especially write. This is incontrovertible reasoning, and only when you plan for womankind, young and old, something better than being kept in order, do you accord her the privilege of learning to read and write.

At the printers' I have ordered, to be paid for out of the allowance for Christian Literature and other expenses which comes to me quarterly from you, twenty-five certificates. They will read thus: This is to certify that.............can readily recognize the following words, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, Come, See, Go, Tell, Trust, Jesus, Now. Nobody is yet ready, or nearly ready to get this certificate, but the sight of it will help them to persevere. Some of these older women have sons and grandsons holding good positions, but it just hasn't occurred to them that grandmother might get pleasure out of a book, too.

For a few days of the August holiday, Mr. Mackay and I had a little house in one of these places where we have a school. You might call it a village, but really it is a farming community, each house occupied by a landowner, the farm stretching, long and narrow, back from one side of the road to the sea, and on the other side of the road, to some irrigation canal. Our little house of two rooms and a kitchen was cool and airy, in the midst of a large grove of cocoanut palms, the ones near the house having more than a hundred nuts apiece on them. Small boys kept us supplied, a few deft blows with the cutlass providing one with a cool and refreshing drink. Even in that short stay, we learned something of the routine of the busy country life. A goat, black in front and white behind, constituted itself our mascot, and was to be found now surveying the passing donkey carts from the front steps, now in the kitchen, seeing if all were in order. The prettiest sight was the girls in the late afternoon, in sedate little groups, water pails on their heads, going the length of the village to the artesian well. Back and forth they went, some of them making several trips. It was a revelation, too, to be in the home of two of them when they came dashing in, all the sedateness shed at the front gate, bursting to tell their mother of something funny that had happened. The brother in that home, a young man with five little children, used to like to come over in the evenings and talk. He said once, ''I often feel that I should be baptized, for I believe that Jesus is greater than Ram.'' In that community there are four men, all elderly I think, who give instruction in Hindi to the young men of the neighbourhood five nights of each week. The same young man quoted above said that there were many young men growing up who did not believe in anything, and who feared nothing. Our Canadian Presbyterian Church has given to that community a school, wherein Christian instruction is given. Of course, the quality of the instruction varies with the instructors, who change from time to time. On Sundays there is a Sunday School, which flourishes or languishes, according to the leadership. The Church service, too, varies. In short, our Christian contribution is variable, while the Hindi contribution is constant, rooted in the community, and vigorous. There are a number of other matters on which I should like to write, but the mail closes shortly, which means that I must follow suit!

Yours in a very good service,

—*Jean Ross Mackay.*

New Amsterdam, British Guiana,
3rd September, 1943.

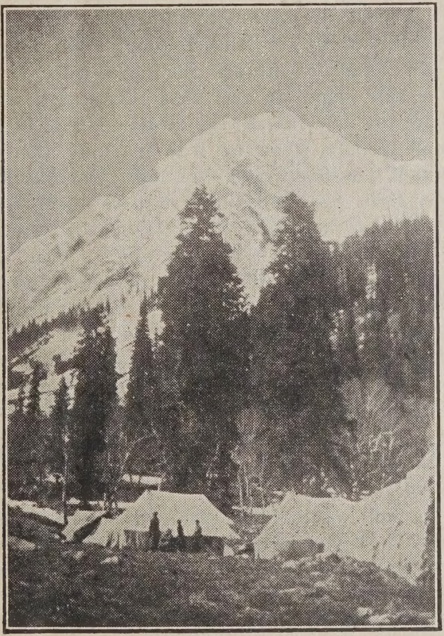
O, see that you build securely,
When the time for building comes;
    —With square-hewn blocks of Righteousness,
    And corner-stones of Faithfulness,
    And girders strong of Righted Wrong,
And the blood of our Martyrdoms!
And—build on the One Foundation,
That shall make the building sure,—
The Rock that was laid ere the world was made,—
Build on Him, and ye build secure!

—*John Oxenham.*

The Annual Refresher Course at Jobat

Miss Margaret Kennedy writes of their three weeks' classes at Jobat.

–I enjoyed the Refresher Course again this year and it was so nice having Miss Douglas over to help in the teaching this time. The classes began on July 22nd, going on for three weeks. Major Thompson was with us again to take the general class in the mornings for all Christians, whether they were padres or gardeners. He took up the study of Ephesians and, though it was rather difficult in parts for the average person here, his presentation is so good that everyone could be helped by the teaching. For the rest of the day, those taking the course were divided into groups.



"Our camp at beautiful Sonemarg in Kashmir, May 1943."

I had the first-year people for the study of St. Mark's Gospel, for Bible stories, and for simple catechism. We began to wonder if there was going to be anyone in this group at first, then one day before the classes began a group of men arrived from the Barwani side, some of whom I had helped to teach in Toran Mal last year. It was so nice seeing them again; they are such friendly people, and quite a joy to teach. One old man, who is nearly blind, came with them, and we all became very fond of him, he is so sincere and anxious to learn more about his Saviour. Sometimes when I was explaining something, trying to apply a teaching to their own lives, he would turn to the others and say—''Now be sure and listen to this!'' His reaction to the Gospel stories made them come alive much more than my presentation of them, and, of course, his spirit affected the rest of the class, even the women in it who had been Christians all their lives. When I was telling about the rising opposition against Jesus, the Pharisees' treatment of Him, etc., old Chitu would shake his head and mutter, ''Hai, hai!'' I shall never forget the day that we learned about what happened to John the Baptist at the hands of Herod—there was such consternation expressed that I myself began to feel that this was a recent, dastardly crime. Mr. Wood, too, has interesting stories to tell of his experiences with these simple people when he was teaching the Old Testament stories, about which they had heard even less. One day he was teaching about Jacob and Esau and told the men how Jacob was planning to deceive Isaac. ''Oh,'' they said, ''but Isaac will know which of his sons it is; the kid's skin won't deceive him!'' Mr. Wood said they seemed quite disgusted at Isaac for not recognizing Jacob! It is really quite a thrill to tell these all-too-familiar stories to people who haven't heard them before. When we read the part in Mark where the Pharisees accuse Jesus of eating with tax-gatherers and sinners, they all agreed that Jesus was in the right. Then I turned to these men and asked them, if Jesus was on earth now, would He go and eat with the sweeper people. Oh no, they said smilingly; of course, he wouldn't do that! I repeated my question, but they still made the same reply quite happily, as though that was another situation entirely. It was the immediate reaction of an Indian, whether Christian or non-Christian, as we have found to our cost. I might say in passing that the older Christians here are definitely getting away from that idea, and the hospital sweeper boy and his wife are quite well accepted now. But for these new Christians, it was a foreign and entirely novel idea. The same sort of thing came out when we talked about ''nothing from without a man, that entering into him can defile him.'' But, I said, would it be all right to eat cow's meat? No, we don't eat cow's meat, said half of them, while the wiser half hesitated this time. As you know, the definition of sin to a Hindu is to eat cow's meat, and such teaching is deep in the lives of the Indians. However, when you consider other things that converts have overcome, it gives you faith to know that they will be enabled to overcome these difficulties, too.

We prayed a great deal, before and during the classes, that there might be a revival in the spiritual life of the Christians here, as that is badly needed. Mr. Wood and Miss Douglas took classes on personal evangelism amongst the men and women respectively and it did seem as if hearts were touched, and, though outwardly no special response was evident, we hope that some results may be forthcoming. I attended Miss Douglas's classes and found them most helpful, and now I am taking the course over again with the two girls I am endeavouring to train as Biblewomen.

A girl from the Ratlam side has been here six weeks now and I am finding her quite responsive and eager to learn. Another girl has been with me, too, for four weeks, but it looks as though she might not stay on. Since the Refresher Course ended, I have had daily classes with these girls, then in the afternoon one of them goes with Soni bai, the hospital Biblewoman, for practical experience, and the other one helps me at the bungalow. The sewing classes are still going on apace and it is rather a job to prepare work for from fifteen to twenty women. It is wonderful to me to see how some of them are coming on and doing fine work. It is surely good for them to feel they can do something with their hands. The contrast still hits me in the eye when I go to their homes, and see them sitting on their cow-dung and mud floors, with a baby in their lap and another little one tottering around, chickens running here and there, while they go serenely on, doing good embroidery or hemstitching on a pair of pillow cases. The two girls I have are themselves quite good at sewing, so I am glad of their assistance. Unfortunately Nandi, the girl I hope to keep with me, does not speak Bhili, but I am hoping she will pick it up. Ribka, the other girl, knew it as a child, but hasn't spoken it for years, so twice a week the Matron of the Nurses' Home comes up and teaches the three of us Bhili. We thoroughly enjoy ourselves, as some of the sounds are really funny when you can't say them properly, and, of course, the girls love to hear my mistakes, which are not too few! Soon, though, the rains will be over and I will be able to get out to the villages. Then it won't take Nandi long to learn, I should think. I have no idea what is ahead of me this winter, but I am hoping and praying that some way will open that I might get right out in the villages again.

At Amkhut

From Miss Sherrick (July 31st).

– School has now been in session for over a month and things are going along much as usual. I am missing Miss Scott's help. (Miss Scott was at Language School at Landour.) All the jobs that she did last winter have come back to me and the days don't seem long enough to get everything done. I did well to-day, as it was too wet for my usual Saturday afternoon outing to Sardi. We are very short of teachers these days and see no immediate prospect of getting any relief. One left me to go back to school to try her matriculation. . . . Her sister, a graduate nurse, urged her to go and is paying her fees. She gave me practically no notice and I was left with no one to take her place. However, Miss Douglas has lent me a teacher for a while. One of her schools keeps open through the hot weather and has holidays through the rains, when the farming activities are in full swing. It is not a large school and we may be able to make some arrangement for it by the time the rains are over.

We have had a very wet week. Up till now we have only had about half as much rain as we had up till this time last year, but this last week . . . it has rained almost continuously and most of the time there has been a nasty wind. Everything is damp and clammy, including our beds and our clothes. One room at the school is quite flooded. We are all longing for a little sunshine. The crops are needing it, too. They are looking quite nice, but need some sun after so much rain. We are all hoping and praying that there will be a good harvest this year as people are so hard up.

Miss Douglas is away just now helping with the annual Refresher Course in Jobat. It started on July 22 and is to continue until August 13. Major Thompson has come again to help and Mr. Wood, Mr. Knox, Miss Douglas and Miss Kennedy all have classes. Letters from Jobat yesterday reported all going well, a better spirit than last year and everyone hopeful that real spiritual blessing will result. Some of our Balkar friends are there—some of the people we had in our classes at Toran Mal a year ago this hot weather. Some of them are reported to be interested in putting their children in school. Although we sent word that we were willing to have them, the word does not seem to have arrived at the proper place at the proper time and so there has been some delay.

Miss Douglas and I had a fine holiday in Kashmir. We were with Miss Magee and some of the Women's Union missionaries. Near us were Mr. and Mrs. Knox and family, Mr. and Mrs. Muchan and Miss Kennedy. We had some good times together. We had a tiresome trip home; so many passenger trains have been taken off that the connections are poor, and the trains and buses and stations are all so crowded one is lucky to escape with oneself and one's baggage intact. When we arrived home we resolved to stay here till the war is over. However, about two weeks later Miss Douglas went off to escort the girls out to their various schools, and was away almost a week. . . . She said she did not have a night's sleep or a square meal all the time she was away.

St. Francis, seeing so much courtesy and good-will in him said: "Know, most dearly beloved brother, that courtesy is one of the properties of God, who gives his sun and rain to the just and the unjust by courtesy; and courtesy is the sister of charity, by which hatred is extinguished and love is cherished." —*Little Flowers of St. Francis.*

Cancelled Prayer

By Miss Helen Fairbairn

(Reprinted with permission of the author, from *The Missionary Messenger* of November 1917.)

''ONLY five present,'' said the President sadly, as the little group gathered around her for a short Executive meeting at the close of the weekly prayer meeting. ''Five out of a committee of twelve may make a quorum, but it doesn't make a very full meeting.''

''It's a stormy evening,'' said Mrs. Baker in extenuation, ''I just wondered myself before starting whether I wasn't foolish to come out.''

''Perhaps,'' suggested Miss Carter, ''we might try to be funny and say that this was one of the cases where the foolish things confounded the things that were wise.''

''Who is the lady sitting near the door?'' asked the President, Mrs. Anderson.

''She's a stranger,'' responded Mrs. Donald, ''I was speaking to her and she asked if she might wait here for a little while. She is leaving town on the 10.10 train for the West and would rather wait here than in the station. I thought,'' she added diffidently, ''that perhaps we might bring her in with us as she told me she was the president of a group at home.'' All of the ladies concurred heartily and the stranger was induced to take a place near the committee. In introducing her to the members, Mrs. Donald said, smiling: ''You will remember us by the first letters of the alphabet: Mrs. Anderson, Mrs. Baker, Miss Carter, Mrs. Donald and Miss Everest.''

Mrs. Anderson opened the meeting by leading briefly in prayer; this was followed by ''sentence prayers'' from the others in turn. Then came the business of nominating officers for the approaching new year. Mrs. Anderson resigned the Presidency, as was customary after two years' tenure, but dismayed everyone by wishing to drop out of office altogether instead of taking a place on the Executive as she was expected to do. Then Mrs. Baker was asked to accept the nomination for the Presidency and refused point-blank without hesitation or explanation. Miss Carter, the Secretary, wanted to be relieved from any definite obligations, although expressing her readiness to ''help whenever she could''. She had joined a musical club which met on the same night as the monthly meeting of the Auxiliary, and although she expected to be able on most occasions to be at the Auxiliary meeting it might happen that sometimes on that evening her services would be required at the Orpheus Club meeting and she didn't want to be depended on at the missionary meeting and fail to be present. None of the ladies would accept nomination for the Presidency or Vice-Presidency, both of which were falling vacant. It was finally decided to leave the nominations over to either a fuller Executive Committee meeting or the next regular meeting of the Auxiliary.

"It is so hard," said Mrs. Anderson in a dispirited tone, "to keep things going. Everyone is so busy, especially now that this dreadful war is bulking so largely in all thoughts and affairs." Turning suddenly to the stranger, whose presence had been almost forgotten, she asked, "How do you manage in your Society?" There was a moment's silence. Then the visitor arose and spoke.

"I see my time is all but up and I must go to my train. Will you allow me, an utter stranger, to tell you that I think perhaps I know why you are finding things so difficult, because I once had to find out the same truth for myself? I will leave with you this sheet of paper on which I have dared to write what I believe is at the root of the matter. I thank you very heartily for letting me remain with you, and I beg you to believe that I wish you everything good." Pinning a sheet of paper to a blackboard which stood near at hand, with a comprehensive bow to the group of ladies the visitor was gone almost before they realized what was happening. Full of curiosity, the Committee crowded to the Board and saw the following chart:—

What was said in prayer	**What was said when asked to serve**
(a) "Teach us to seek first Thy Kingdom and to let other things find their own places after that."	"I cannot spare time from my household duties for any more missionary work."
(b) "We ask only to be used; we await Thy bidding."	"No, I will not; nothing would induce me to accept the office of president."
(c) "Like Paul, we would rejoice to be the bond servants of Christ."	"I'll help, but I don't want to feel bound."
(d) "Wilt Thou set the seal of Thine approval on our work and so rejoice our hearts."	"I find that if you always go on doing things like this, it's taken for granted and you get no thanks for it."
(e) "We rely on Thy strength, which we know is sufficient for us."	"There's no use in my trying to do anything official for I haven't the nerve of a mouse."

Painful silence reigned for a few minutes. Then Mrs. Donald laughed a trifle hysterically and said: "I'd like to contradict my part of it, but I'm afraid I can't." Others began several times to speak, but stopped after a preliminary exclamation. Then Mrs. Anderson said deliberately: "Ladies, I am self-convicted. My words to you have cancelled my prayer. The only way out of it is to cancel my words. That I do heartily—and in humiliation. How many of you will join me in forgetting the excuses we made to-night and calling a fresh meeting next week when we can begin with a clean sheet?'' Every hand went up, and the Secretary said: ''Will you let me have that slip of paper to paste in the back of my minute book? It might be wholesome reading sometimes!''

William Paton

THE cause of international Christian co-operation could hardly have suffered a more crippling blow than has befallen it in the sudden death of Dr. William Paton.

It is not only that he possessed in rare combination gifts which it would be hard to match, but that, through service in India and subsequent visits to that country and to the Middle and Far East and through frequent travel to North America and the Continent of Europe, he had formed through twenty years bonds of friendship and mutual confidence with the leaders of the different Christian Churches throughout the world. Through these wide contacts he acquired a breadth of vision, ripeness of experience and maturity of judgment which made his counsel of quite exceptional value to the International Missionary Council and the World Council of Churches, of both of which he was one of the joint secretaries, and to the recently formed British Council of Churches to which he was able in war time to devote a substantial part of his abundant energies. . . .

By every human calculation the whole Christian front has been seriously weakened by the removal of William Paton from a key position. It seems certain that important things that his imagination, initiative and executive ability would have made possible will in fact remain undone. He was equipped in a unique degree to take the lead in re-creating international friendships and international co-operation after the war. Nothing is gained by disguising from ourselves that the effects of his loss will be grave and far-reaching. It is a mistake to suppose that Christians and Christian causes are exempt from the tragic element in human life which allows particular incidents to have catastrophic consequences. To take the most obvious illustration, the death of the Prime Minister in 1940 might have changed adversely the whole course of the war.

So irremediable a loss is a reminder that God's ways are not our ways. To know how little we see of the total picture and how far astray may be our estimate of what is important, and to trust where we cannot see, is, perhaps, the beginning of wisdom. We may believe also that we are nearer to the truth of things when we do not dwell too much on what we have lost, but rather give thanks to God for His gift of William Paton to the universal Church.

—Dr. J. H. Oldham in
The Christian News-Letter, September 8th.

Prayer

O LORD our God, how excellent is Thy name in all the earth! We come in the spirit of thanksgiving, for Thou hast dealt bountifully with us. We have been blessed with food and raiment, with security and freedom, that is but a haunting memory in many lands now crushed under the heel of ruthless oppressors. We thank Thee for the part our Empire is taking in the struggle for a humane and Christian way of life. Bless our armed forces, and help us all to deserve victory, and to properly apportion its fruits. Above all, we thank Thee for the life that we may live through faith in the Son of God, and for the hope of glory.

We come unto Thee humbly acknowledging our sins and asking Thy forgiveness, for Thou alone canst deliver us from the power and guilt of sin. Make us, we beseech Thee, more understanding and sympathetic. Grant that we may be more truly Christian, more steadfast and loyal in Thy service.

We earnestly pray the Lord of the harvest to send forth labourers into His vineyard. May the urge to Christian service bring many to offer themselves as Sunday School teachers and active church workers. Bless our homes and give parents and guardians a sense of their responsibility for the education of their children in a knowledge of the Holy Scriptures, which are able to make them wise unto salvation. We pray that there may be a general and hearty response to the call of our Church to encourage the practice of daily family devotions in our homes.

We pray for all our missionaries, but especially for those who are suffering unusual privation and hardship because of present world conditions. Hasten the time when all peoples shall accept the Lord Jesus as their light and their salvation. In these days of stress and strain, vouchsafe unto us the peace of God that passeth all understanding and the joy of wholehearted surrender to Thy will.

And unto Thy great Name would we ascribe all the praise forever more, through Jesus Christ our Lord. Amen.

A still small voice calls me—I grope my way.
I know only that God is.
Who shall tell me by what name to call Him,
Where to find Him? —*Bengal Hymn.*

The Way to World-Unity

(From *The British Weekly*, 5 August, 1943)

IT is not a pleasant thing to feel oneself an alien. . . . To be an alien is to be outside the community, excluded from the family circle. To feel an alien soon breeds alienation. The outcast easily becomes an enemy. There is something in us that makes us long to be at one with our fellow men. If we could find the secret of crossing those barriers of isolation the day of peace would have dawned. Till we find it the world will not become one.

St. Paul found the secret long ago. The gulfs that divide us to-day are nothing to that which divided Jew from Gentile in the ancient world. But, in Christ, a marvellous healing power had come into play and made men and women of these races one. St. Paul could hold out the hand of welcome to these aliens and tell them that the dividing thing was gone. ''Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.''

One of the encouraging things in our time is the growing consciousness among Christians that we are all one in Christ. We are becoming aware of the Church Universal. No doubt the war has helped us to realize it. Who, in this divided world, does not long to feel himself a member of a Kingdom which has no frontiers? We have come to realize that what we long for is here. It has been helped also by the Christian stand that has been made by the churches of the Continent. We read the brave protests they have made and we know that we and they speak the same language. We have the same convictions and they are those of the New Testament. Pastor Niemöller is a German, but we think of him only as our brother in Christ. We read the confession of her faith by Madame Chiang Kai-shek and we know that she and we are of the same family. When she speaks of being directed by the Will of God we know that we are citizens of the one universal Kingdom.

This growing consciousness of unity in Christ may be one of the best fruits of the mingled harvest of war. It is a well which springs in the desert. We ought to cherish and deepen it. It is along this road that the world can find the only sure path to unity. We who are Christians must think deeply about this new-found sense of unity in Christ, and realize our privilege and responsibility.

First of all, a Christian is a citizen of the Kingdom of God. That is a wonderful privilege. The Kingdom into which God brings us in Christ is an eternal Kingdom. Great empires have perished. This Kingdom stands. It cannot be moved. It offers us a purpose which can unite us all, whatever our national or racial gifts may be. Patriotism is a fine emotion and has been the mainspring of much heroism and self-sacrificing service. But patriotism is also a dividing thing. Wars have come out of it. It has often been the breeding ground of suspicion and mistrust. To be in the Kingdom is a bond that unites.

But this universal citizenship has its responsibilities. To be a citizen of the Kingdom means that our supreme loyalty is to God. Unless the nations can recover this sense of the sovereignty of God, there can be no peace. So long as national ambition and national self-interest are allowed to guide our actions, there must be conflict. The nations are divided because they have no supreme loyalty to which they all submit. This is where we who are Christians have our part to play. The churches of the Continent have shown us the way. They have declared that for them the will of God is supreme and in this loyalty they have withstood the powers which control their nations. They have stood up to the authorities as Peter did, saying, ''We must obey God rather than men.'' That is the note which must be sounded by Christians in all lands, whatever their rulers may say. The Redeemer is King and He has His crown rights. Wherever His word is heard in the conscience and obeyed throughout the world, the foundations of world unity are laid. Those who stand together for the rule of God may be few and unimpressive, but power does not depend on numbers. It depends on the depth and passion of our loyalty.

In the second place, to be a Christian anywhere means to be the member of the family of the household of God. This also is a great privilege. It offers us a fellowship which may often be deeper and more real than family affection. We do not know the real meaning of brotherhood till we come to know with others the Fatherhood of God.

But this fellowship in Christ must be made more real. We must stand in with the family of the household of God, wherever it may be. Our Christianity in the past has been too insular. We have failed our brothers on the Continent of Europe. It has been said on good authority that power might have been in very different hands in some of these States if the Christian forces there had had help and sympathy from us. If only we had made them feel that they are part of the family, Christian leadership might have come to the front. If we had said to them what St. Paul said to the Gentiles, ''Ye are no more strangers and aliens, but fellow-citizens and of the household of God,'' bridges of understanding might have been built.

The churches of other nations will need material help when the war is over. That will be part of the price of standing in with the family. We ourselves may discover a humbling fact. They have much to give us that we sorely need. They have ''gold tried in the fire'' that may aid our spiritual poverty.

Our fellowship also must reach across the frontiers of resentment. When war was declared between Germany and China, German missionaries were interned. One of these was doing such good work that the Chinese pled for his being kept at his post. The Government agreed, on condition that a British doctor in the mission took him and his family into their home and became responsible for them. The doctor did so and there they all live together, ''no more strangers and aliens, but fellow-citizens and of the household of God.'' Such victories of love blaze the path to a united world.

—*Rev. James Reid, D.D.*

Two Student Deaconesses at Work

MOST interesting reports have come in of the five months' work done by two student deaconesses who had completed only the first year's work at the Missionary and Deaconess Training School.

As the time came for her to return to the Training School, Miss Muriel Judd, who had been serving under the Presbytery of Toronto at Mount Dennis and Fairbank, wrote: ''I feel that the experience gained has been a very important part of my training for deaconess work.'' At Mount Dennis her time was mainly given to the visiting of the members of the congregation, and others who claimed to be Presbyterian in a recent survey of the district. In all, she visited 94 homes, making 180 calls. At Fairbank her work was mainly with the girls and children. The girls were organized as a C.G.I.T. group, with three older girls of the congregation who had done C.G.I.T. work before as leaders. In September there were seventeen members. At their weekly meeting they had a worship period, business, handcraft and ''fun periods''; in June they had a picnic, and in September a wiener roast. As part of their summer's work they made and dressed eleven stuffed dolls, to be sent through the Red Cross as Christmas presents to children in Britain. These dolls were on display at the open meeting on September 16th, to which the girls' mothers and other members of the congregation were invited. They were fortunate in having Miss Webster as the special speaker at that meeting, and the girls enjoyed her talk very much. They call their group ''The Golden Feather Club'', and have as their motto, ''With willing hearts, ready for service''. ''The girls are very enthusiastic'', Miss Judd said. ''It has been such a pleasure to work with them, and my only regret is that I have had to leave them.''

The meetings for the younger children began in May, the attendance falling off during the summer, but becoming larger again in September. Some members of the former Mission Band came back and at their suggestion the new Band decided to call themselves ''The Young Crusaders'', the name used by the splendid Band which had been led by Miss Shirley Scott and, later, by Mrs. Johnson. The new group met every week, two of the meetings each month being Mission Band meetings. Memory work was stressed, and the children learned most of the books of the Bible, started the Presbyterian Memory course, and learned several choruses. When Miss Judd left, Mrs. Johnson returned as leader, with Mrs. Remillard to help her, and a young girl of the congregation to act as pianist.

Miss Judd also taught a Sunday School class at Fairbank, and on three occasions addressed the Sunday School. She spoke to the Bible classes at Fairbank and Mount Dennis and helped with the music at both churches.

In August she was a leader at the Young People's camp at Glen Mohr. Of her time there she wrote: ''This was a wonderful experience. It could hardly be called a holiday, as every minute seemed to be taken up with something to do, but I think I can truthfully say that I never enjoyed ten days at a summer resort so much. There was so much that was worth while there. I had never before attended a Presbyterian camp, except for one week-end at Glen Mohr, but I would say that if all our camps resemble this summer's Young People's camp, they should be encouraged in every way. With the right leadership, they can exert a tremendous influence for good over the lives of our children and young people.''

In reporting on her five months' work at Val d'Or, Miss Hincks wrote that it was ''most interesting, and full of varied experiences''. It was mainly with people of Central European origin, and a large part of it with children. She met with two girls' groups each week—the Golden Glove Club, with ten girls from twelve to fourteen years of age, and the Helping Hands Club, with ten girls of junior Mission Band age. At the meetings they had a devotional period, mission study, games, and a period for handwork. At the end of September the Golden Glove Club sent $7.00 for missions and the Helping Hand Club $2.50. They also sent $5.00 to Madame Chiang Kai-shek's War Orphan Fund, $2.90 from the Golden Glove Club and $2.10 from their offerings at camp. Towards the end of June they had a ''tea'', at which they made $18.50 for camp expenses. The short programme put on by the girls included a ''skit'' depicting a last day at camp, an attempt to interpret camp life and activities to the parents. The ten-day camp was held at Siscoe Extension, eight miles from Val d'Or. Out of the camp funds, the girls gave an offering plate to the church. (For a further account of their camp, see the October *Glad Tidings,* page 377.)

At both Val d'Or and Perron Miss Hincks had charge of the Sunday School work, and taught the older pupils. At the services on Youth Sunday and Rally Day she gave the address. One Sunday when the United Church minister at Bourlamaque was away she took the church service there. As she visited the homes Miss Hincks, who is a graduate nurse, found many opportunities for health teaching and nursing, and she gave help where it was needed.

She helped in the Perron Auxiliary meetings, which were held every second week, except during July and August. ''At our September meeting'', she said, ''we decided to spend time at one meeting a month making things to sell, such as aprons and babies' clothes. Thus more money could be raised for missions. The other meeting each month would be for mission study. At both meetings there would be the devotional period.''

In concluding her report, Miss Hincks writes: ''From my work this summer I realize how very important children's work is, and what wonderful opportunities we have in our camps, Vacation Schools, clubs, and Sunday Schools. Especially in a community like Val d'Or . . . our task to meet the growing spiritual needs of the children is of first importance.''

A Holiday at Grimsby Camp

DURING the eight weeks from July 3rd till August 27th five groups enjoyed a holiday at Grimsby Camp on Lake Ontario. After the first week-end, when there was a Young People's camp, there were four periods of ten days each for mothers and children from Hamilton and Toronto who would not otherwise have had a holiday away from the city. Miss McNair again acted as director. The four groups that were at camp for ten days each were: an English-speaking group, Ukrainians, Hungarians, and Chinese.

Before the camp opened this year, many improvements were made to the property. These included much needed repairs, painting and decorating, and additional furnishings; as a result, the camp was much more comfortable and attractive than it had been. The Committee (the Grimsby Camp Committee is a committee of the General Board of Missions) was grateful to our Women's Missionary Society ''for generous financial assistance and for the personal interest shown by members of the Board in visiting the camp and suggesting and providing needed improvements and furnishings''. It also expressed its appreciation of the contributions received from churches in the Presbyteries of Hamilton and Toronto and from a number of individuals.

During the weeks of camp, it is reported, approximately 4,650 meals were provided—for campers, staff and visitors—at an average cost of 10¾ cents a meal for each person. It says much for the good management of the director and the cook that nourishing and substantial meals were provided at so moderate a cost. After being in camp for the ten days, all the children in one group reported increases of weight, of from two to ten pounds!

Miss Margaret Allan, deaconess in Hamilton, assisted at the camp from July 8th to 17th, when the campers were from Hamilton churches. Besides three adults, there were 17 children from 4 to 15 years of age; later four others joined them. Miss Allan writes that the children took part in the morning devotions and memorized the first Psalm; in the evening all assembled in the Chapel for worship and the story hour;

hymns were sung, choruses learned, and Bible and missionary stories told, the girls telling a Bible story with great interest. On Sunday morning all the children and adults attended the Sunday School in the Park. A very interesting programme of Bible moving pictures and musical numbers was much enjoyed. Concerts were held on the two Friday evenings, and one afternoon they had a picnic supper. The children played around the camp in the morning, and in the afternoon, after a quiet hour, went to the beach. ''They were a happy and contented party of children'', Miss Allan writes, ''all loud in their praises of the meals served. . . . The new books and games supplied by our W.M.S. were well used and very much appreciated, giving a great deal of pleasure to all the little folk. I have seen the boys going to the chapel for their books to read during the quiet time after dinner. The stories were also read in the dormitories after the children got into bed.''

Camps and Vacation School in British Columbia

Miss Chrissie Diffin of Vancouver tells of the two camps at which she was a leader and of the Vacation Bible School in North Vancouver.

–Camp Council was held from June 29th to July 9th. This is a Leadership Training Camp for older C.G.I.T. girls from all over British Columbia. They are ''key'' or ''picked'' girls and they were a very fine group, 44 in number. I had a Bible study group and an Interest group on Missionary Education. The latter I specially enjoyed, and the girls seemed to enjoy it, too. As a matter of fact, some of them asked me if I thought we could carry on with it throughout the winter, perhaps once a month. . . . We had to set exams on both the Bible study and Mission study in my group for the girls who were trying to complete their Leadership Training work or the Leader Grad course. . . . It was all a new experience for me as I had never been at camp before as a leader, though for several years I was on a committee from our Girls' Leaders' Council here to draw up our own Presbyterian Camp programme. This Camp Council is arranged by the Interdenominational Girls' Work Board, which, about three years ago, took the place of the R. E. C. here. . . . It was rather a strenuous ten days, but I did enjoy it. I was the only Presbyterian leader and, unfortunately, we had only two Presbyterian girls.

I got home from camp on July 9th and our Vacation Bible School in North Vancouver began on the 13th; on the 12th we registered the children and had a leaders' meeting. Mr. Marsh, the new minister, and I both felt there was a great need for a Vacation School in North Vancouver this year, with so many children in that district. We had two other women to take the little children and one of our young people to play the piano. Mr. Marsh took the pupils of 12, 13 and 14 years of age, and I took those of 9, 10 and 11. We had the School for eight days, in St. Stephen's Church the first week and in St. Andrew's the second. The first week we had an average attendance of 25, 8 of the children from St. Andrew's, the others from homes near St. Stephen's. The second week the average was 19—it is quite a distance down to St. Andrew's, but we had hoped to get some of the children from the shipyard homes.

We called it ''The Commando Bible School''. Military terms were used throughout—the Director and three leaders were called Majors and the leader of each company (voted on by the company) was Captain. Our ''Orders for the Day'' consisted of: Worship, Singing, Sword Drill, recess, Bible Lesson and Target Practice. Sword Drill was learning the divisions of the Bible and drill in looking up books and passages in it. Each child had a target made up of three circles; in each circle were several Bible passages—easy ones in the outer circle, ones a little more difficult in the next, and longer passages in the centre one. As they memorized each passage they had that place punched on the target and as they finished each circle they moved in to the next one, and so on. Each soldier wore a white armband, each Captain a red one, and each Major a gold one. A star was placed on the armband for each day's attendance. When they had attended for one week they received a small felt star; and when they had completed the memory work in a circle of the target, they received a small felt shield; these were all worn on the armband. The period of Target Practice for the first few days was spent largely on hearing the memory work of individual ''soldiers''; for the last few days, we divided them into teams and had competitions in both Sword Drill and Target Practice. There was a short worship period each morning after the Companies assembled and marched into the church. They marched into the church singing ''Onward Christian Soldiers'', and then stood at attention while they repeated their ''Commission''—Mark 16: 15—and their ''Charge''—II Timothy 2: 3. The Bible study period was on ''Basic Training for the Christian Soldier''. While Mr. Marsh took one group for Target Practice, I took the other group of older children for Bible study; for the next half hour we exchanged these groups. The study was divided as follows: Enlistment of the Christian Soldier, His Commander, His Commission, His Enemy, His Battle and His Weapons, His Victory, His Reward, Closing Day.

Miss Chrissie Diffin

For our closing, from 11 to 12 noon on Thursday, the last day, we sent out invitations to the parents. We really were quite pleased that six parents came out, because so many of the parents are working over there these days and so many are not even interested. We all felt the children had accomplished a great deal during the two weeks, especially in memory work. The parents were surprised, too, at the work they had done. They were very much interested in the teams that competed in the Target Practice and Sword Drill. Even the tiny tots repeated some of their simple memory work and sang some of our hymns which they had learned. I really think it was quite successful for our first year and feel the ground work has been done towards holding others in the future. Needless to say, the name *Commando* Bible School took with the children, especially the boys. We were really pleased with the whole endeavour, both with the attendance and the work the children did.

♣ ♣ ♣ ♣

Our C.G.I.T. Camp, held on Keats Island from August 13th to 23rd, was very successful. I am so glad I had the opportunity to go as a leader; it was certainly a happy and inspiring experience. As it was impossible to open up our own site on Keats Island this year, our Presbyterian Girls' Leaders' Council had asked the Baptist Church if it would be possible for us to go in with them for one of their Camps. I feel that our Presbyterian Church is greatly indebted to them for so willingly and graciously making it possible for us to join them for these ten days. Unfortunately we had only 12 Presbyterian girls; in all, 58 girls registered, from ten to sixteen years. I hope that, if such an arrangement is made another year, we can interest many more of our girls. Mrs. Boyer, who has been directing several of their camps for many years, is a very fine director. Miss Ruth Heighton was another Presbyterian leader and the camp mother was Mrs. J. L. McGlashan, our Presbyterial Girls' Organizations Secretary and C.G.I.T. leader at Kerrisdale Church.

The camp theme was ''Lift Up Your Hearts''. The Bible study was on the Life of Christ, from the Gospel of St. Mark. It was real Bible study and the girls did seem to enjoy it. I had a group of ten girls, 13 and 14 years old, and I did love my work with them, especially the Bible study. For handwork, we had groups making shell necklaces and brooches and pine-cone necklaces and lapel brooches, and silhouettes; and there was a group for the older girls on planning a worship programme and making a worship centre.

The first Sunday morning I spoke at the church service held in the large Assembly Hall and that evening Miss Heighton spoke. The morning service was a regular church service, but the evening services were less formal—we had a fire in the large fireplace and sat around it singing hymns and listening to the speaker. The following Sunday two Baptist leaders were the speakers. The summer cottagers on Keats Island attended the Sunday services and some of our evening programmes, such as Stunt Night, Mission Night and Bible Drama Night. Children of the cottagers attended the Sunday School held before the morning service, too. Miss Heighton spoke to the girls about Formosa one evening and they enjoyed it very much. On Visitors' Day four of our Women's Missionary Society women came up—Mrs. Gourlie, Miss Sybil White, Mrs. Beattie and Mrs. Murdoch.

The feeling, among both leaders and girls, throughout the whole of camp was very fine and the spiritual tone was on a very high level. Bible study was given first place on the camp programme and in all the different activities the one aim was to help the individual girl to grow spiritually. I have never worked with such splendid group of leaders and I enjoyed every minute of our stay at camp. Each day we seemed to be drawn closer together—as leaders and as girls—by the fellowship we had through our common faith in Him.

Evening Vespers were held on Worship Rock, one of the many beautiful spots on Keats Island. Following the evening service on the last Sunday, we held our Dedication service in the outdoor chapel, just for the girls at camp, and it was very lovely. The Morning Watch was on the Lord's Prayer. The first two mornings we all took it together, then for a few mornings each leader took it with her own Bible study group, but the rest of the time the girls took it either with the other girls in their cabins, in twos or threes, or alone. That, of course, was our object, so that they might continue the practice of daily Bible reading and prayer when they went home. It was very interesting to see this idea develop, and especially to see promising leadership in some of the girls. One girl in my Bible study group was very fond of younger children and very capable with them. The last day we noticed three of our smallest campers, ten years of age, go to her and ask her to take Morning Watch with them. This she willingly did and we saw her sitting with them under a tree on the campus. Of course, we also find other girls who sometimes do not quite fit into camp and sometimes it is possible to find an opportunity to talk with them in an endeavour to help them.

New Officers

British Columbia

Westminster Presbyterial — Corresponding Secretary — Mrs. Robert Bryce, 560 - W. 19th Ave., Vancouver.

Manitoba

Provincial *Glad Tidings* **Secretary**—Mrs. H. T. White, 473 Scotia Street, Winnipeg.

Ontario

Orangeville Presbyterial—Young Women's and Girls' Organizations Secretary—Mrs. R. S. Hardy, R. R. 1, Proton Station.

Looking Ahead

IN an interesting article in the *National Christian Council Review* (India, Burma and Ceylon) on ''The Church and Christian Education, with special reference to Burma'', Mr. J. G. Hawtin, a missionary from Burma at present in Darjeeling, India, suggests how missionaries, now compelled to be away from their fields, may be preparing to give more effective assistance to the Church in Burma when they are able to return, and how Christian work may have to be carried on for some time after the Japanese have been driven out of that country. Believing that ''once again in this world's history the Church is facing a future of great educational opportunity and responsibility'', he feels they should be ''so stimulating others by their own preparation that the Church will be ready to play her essential part at the dawning of the new day''.

Christian Education he defines as ''the process which seeks to develop a world-wide Christian community, whose influence will reach out into the whole of life and guide the affairs of men in the direction of the Christian conviction''. Before there can be any adequate programme (which must provide for the education of children, young people, and adults) there is ''much hard work to be done in study, research, and experimentation''. ''That'', he says, ''is our immediate task''. (He had in an earlier article suggested making tentative plans for a Board of Christian Education, which would be ''responsible for carrying out the decisions of the Church in Burma''.)

We quote his concluding paragraphs:

''Some years are likely to pass before we shall be able to help in the actual reconstruction of Christian educational effort in Burma, for even after the invader has been driven out the pacification of the country may prove a long process in certain areas. Meanwhile our immediate task, during this time of exile, is to seize every opportunity of preparing ourselves for more useful service to the Church on our return. Although there is much that we can learn in India, by no means exclusively from Christian educational activity, there is still more to learn from China; and it is not impossible also that the people of that country will play an important part in the post-war reconstruction of Burma. While, at this stage, detailed planning is neither possible nor desirable, we ought at least to be developing an agreed policy in Christian Education; for our first duty, it appears, will be to offer the seeds of such a policy to the Church in Burma. Before the invasion we had much to say regarding the necessity for more co-operation in, and co-ordination of, Christian educational effort. Many of the old hindrances have now been swept away, and we face a future in which corporate action is an opportunity as well as our responsibility.

''During the unsettled period which will follow the Allied re-occupation of Burma, the people will be scattered over the countryside, mostly away from the main lines of communication, and in sore need of economic and medical relief. Here and there, will be 'cells' of Christians. Presumably, the first missionaries allowed to enter the country will go and make their headquarters in such small Christian communities, and help them to become centres of service to the surrounding people. No greater opportunity for us to atone for past neglect of our rural responsibilities can be imagined! Many will remember the Buddhist Centre of the Monyin Sayadaw near Monywa, and here in India we can see the great value of Christian *ashrams* (of the Christu-Kula type) and village Christian Centres (like those in the Vikarabad district), whose influence radiates throughout the surrounding countryside and helps to minister to the spiritual and physical needs of the people. This 'centre' method with its comprehensive programme of integrated service for the community, in which the school is incorporated and the local church, as a fellowship, made central, offers us a natural way of initiating work which will later provide an excellent foundation on which to build an adequate system of Christian Education for Burma.

''The writer hopes that what he has written will stimulate careful study leading to inspired thinking by workers from Burma, and that they will return to that country, not as individuals or primarily as members of 'missions', but as a team of specialists in Christian Education ready and able to serve the best interests of the Church.''

Literacy in India

THE figures of the recent census of population sent out by the India Office are notable for the large increase in population and the marked advance of literacy. The increase of people during the past decade is larger than the population of any European country, excepting Russia and Germany. This increase is traced to the downward trend in the death rate due to destructive diseases such as cholera and the plague, reduction in maternal and child mortality and the increased expectation of life.

Progress in literacy is anxiously watched, the report states. The normal test of literacy is the ability to read a letter and to answer it, but for this census the test was only the ability to read. The returns showed pronounced advance, almost twice as many people passing the test as ten years ago. The report speaks of broadcasting reducing illiteracy by making people conscious of a want of education. It would hardly be within the purview of the report to recognize the leap forward in Christian literacy through the simplified scheme introduced by Dr. Laubach and the keenness of Christian members to teach one another.

—*The British Weekly.*

Correction—In the September number, page 344, the name of the Sooke Auxiliary member referred to was Miss Murray, not Miss MacGregor, as reported.

Literature Department

MISS LOUISE A. REITH

DURING the past few years interest in China has steadily increased, more and more people are asking about the situation in China and the work of the Christian Churches in that country. It was in reply to many such questions that Ronald D. Rees wrote **China Can Take It,** which title, he says, ''is meant as a point of departure, not as a motif for the whole book, which attempts to describe the deeper, positive, constructive and spiritual issues in which God is at work.'' Mr. Rees speaks with first-hand knowledge, having spent nearly nineteen years in China, partly in a Christian College, partly in the service of the National Christian Council, returning to England in July 1941.

In **China Can Take It** we find an interesting and inspiring account of the Church's contribution in the life of the Chinese nation both in the ''Free'' and ''Penetrated'' areas. We are increasingly convinced that during the years of war ''the Church in China has undoubtedly grown in wisdom and stature, and has come into a new position of dignity and respect in Chinese national life. It has become morally and spiritually established by witnessing to its faith, through worship and fellowship, education and service, meeting the needs of men, body, mind and spirit.'' We see, too, that ''though the number of Christians in China may be relatively small, they have an influence out of all proportion to their numbers.''

The value of the Student Christian Movement as a means of linking the Christian students of China with other Christian students throughout the world is definitely proved and the account of the effective witness of the young Chinese Christians gives hope for the future.

The difficulties as well as the opportunities are faced in a straightforward manner, with the opportunities outweighing the dangers and challenging all Christians throughout the world to take advantage of them. In the words of the writer—''On the world-wide Christian front, China to-day is a strongly held point where the situation is ripe for a vigorous offensive in the name of Christ, the Prince of Peace, the Lord of life.''

Mr. Rees concludes his book with a fervent, ringing appeal ''to act now to be ready to meet this opportunity''. Our task is to become ''effective members of the world-wide Christian Church, to draw others in with us, by knowing and telling the facts, by giving our resources to enable missionary societies to carry on a vigorous foreign policy, and by constant prayer for the younger Churches and those we send to help them''; and ''to provide volunteers for service overseas''. He urges us to go forward with two great words ringing in our ears: one the motto of William Carey—''Expect great things from God: Attempt great things for God''; the other, the prayer of Dr. C. Y. Cheng, ''O Lord, revive Thy Church, beginning from me.''

China Can Take It. By Ronald D. Rees.................... 35c.

SENIOR AUXILIARY PAGE

Miss L. K. Pelton

THERE IS A REMEDY

THE failure to attend to correspondence is among the most irritating and serious hindrances to the smooth running of our Society's work. While a great number of our officers are prompt in answering letters and a great joy to all who correspond with them, there are a disturbing number who, by their neglect, actually hinder some of the work that has to be done in connection with our organization.

The other day we heard of a secretary who is typical of those who hinder the work of our organization. She is an Auxiliary Secretary, whose Presbyterial Corresponding Secretary was patiently waiting for a reply to an important communication in regard to the itinerary of a Travelling Secretary. There had been ample time for a reply; until it came, the plans for her itinerary could not be completed. The Travelling Secretary was in a quandary. She did not know whether she should hold the date for that particular place or use the time in some other way. After a few more days of ''grace'' she telephoned to the Auxiliary Secretary. This is what she was told: ''Oh no, we are not planning on your coming to us; we simply can't arrange a meeting at this time. Why, I thought that Mrs. .... would know you were not to come when she didn't hear from me.''

Why are we so discourteous? Surely we know better! Do we not care? Have we no sense of obligation toward the office we have accepted? Have we no consideration for those affected by our neglect to answer the communications received in connection with our office?

In the case cited, the Presbyterial Secretary was not able to complete plans for an itinerary she was responsible for, and the Travelling Secretary was left in the middle of an itinerary with time that could have been profitably spent elsewhere, had she but known in time that the place in question was not going to use her.

The only excuse we have ever heard for this kind of discourtesy was: ''We thought you would know if you didn't hear, and by not writing we would save a postage stamp.'' We wish that we had a special account of the telegrams that have been sent and the long distance phone calls that have been made to obtain necessary information in regard to meetings and itineraries because some one wanted to save a postage stamp.

But, in many instances, we suspect that not even the saving of postage has been a concern. The failure to answer letters in connection with our *accepted* office all too often is just careless neglect. Let us take a little time ''out'' and try to realize how others are inconvenienced, caused anxiety, and frequently put to unnecessary expense because we have been either too careless or too indifferent to answer a letter.

There is a remedy—Be true to your obligations.

YOUNG WOMEN

Mrs. C. N. Johnston, *Secretary*

ERNESTINE'S FIRST MEETING

''All set for the meeting to-night, Ernestine?''

''All set, Jean. Where shall I meet you?''

''At the corner by the post-office at a quarter to eight sharp.''

* * * *

''Think you could stand us once a month, Ernestine?''

''Um . . . to tell the truth, I don't know. But I like the crowd. Do you mind if I tag along for a bit more until I learn what it's all about?''

''Not at all. What did you think of the meeting to-night?''

''I enjoyed it. But . . . what's it all about, Jean? I mean . . . what's the point of your meeting? I know I'm awfully ignorant and new to all this, but I really am trying to see what you see in it. And I can't say I do . . . yet.''

''Well, we're a group of people especially interested in the missionary work of the Church and we meet for the purpose of encouraging that interest. We study and give and pray so that the knowledge of Christ and His message can go out to people all over the world.''

''But why? As far as I can see the general opinion seems to be that missions is a queer kind of hobby, mostly fit for the decrepit or the very aged. Julia at the office says she wouldn't be seen dead at a missionary meeting. And Julia's very active in her church. She says the young women in her church don't do anything but knit and gossip and maybe read a chapter now and then about somebody who went to Africa a hundred years ago and got eaten by cannibals or perished of malaria or sunstroke.''

Jean laughed good-naturedly. ''For a smart young thing, Julia is amazingly old-fashioned and out of date about matters missionary. Maybe you could help put her straight, Ernestine. At any rate, our study is a bit more modern. We're doing 'Live To-day for To-morrow'.''

''Yes,'' remarked Ernestine dryly, ''and you went to sleep in the middle of the first paper to-night . . . I saw you. Not that I blame you,'' she added hastily, ''for I listened but I couldn't make head or tail out of it. Don't you announce any topics? Or do you get so that you can carry them in your heads from meeting to meeting?''

Jean groaned. ''This is what I get for taking a bright young thing to a Y.W. meeting. The only explanation I have to offer, Ernestine, is that possibly we are so familiar with the programme of our meetings that it doesn't occur to us that it may not be in the least intelligible to visitors.''

''Tell me, Jean,'' continued Ernestine, who seemed to be living up to her name for once, ''do you really think that missions do any good? Look what a mess the world is in to-day. Surely if the Church were of any use, it could have done something to prevent this war. If working for the cause of missions meant that we could really have a better world, a more Christian world, I'd be all for it, but I'm afraid I've got to be convinced first.''

''Convinced of what?''

''Convinced that all this talk about being brothers in Christ has some meaning behind it, that loving your neighbour means standing up for people like Elsa Mueller, who was fired simply because her parents are German, and being friendly to that Austrian girl in our office who is lonely, just as much as saving the life of a child in India or converting the Chinese. Somebody said to-night that the Church should offer us a pattern for real Christlike living. But does it? What's all this about a world Church? Is it real? And, if it is, what has it to do with me?''

There was silence for a moment while Jean groped in her mind for the right words to make her answer clear.

''It is real,'' she said at last, slowly. ''And if you stick with us for a while and have patience, we'll try to show you how real it is, how much bigger it is than you or I and yet how it depends on us and people like us. Oh, I know our meetings seem humdrum and out of step at times, and we ourselves a bit queer and foolish, but we *are* a part of a world-wide movement under the leadership of Christ, and sometimes, if we let Him, He gives us a vision and a glimpse of something that makes the whole thing worth while.''

''Don't talk words, Jean,'' impatiently. ''What do you mean by 'something'?''

''I mean that it's almost as if . . . as if we had been given the key to the secret that makes people *want* to do the right thing, the heroic thing, the loving thing, all the time, not just once in a while. Most of the time we're too lazy, too comfortable, or too preoccupied to pay much attention to the truth of that secret and then people like Elsa Mueller or your little Austrian friend have to suffer. I like to think one of the reasons why we meet together is to keep that truth alive, so that it will have every chance to do its work in the world. It has to work through us, you know . . . through our prayers, our attitudes, our money, our schools and churches and hospitals, our doctors and teachers and evangelists . . . all of us, whether we're on the front line or behind it. And those who have seen it at work say that nothing can smash it, not bombs, nor war, nor hate nor fear, nor anything destructive.''

''It sounds like . . . like good building material.''

''For the new world? Yes.''

''It's a good thought, Jean, and you've put it in a new way. And I'm willing to be shown.'' They had come to the parting of their ways. ''Shall I see you to-morrow? 'Bye then.''

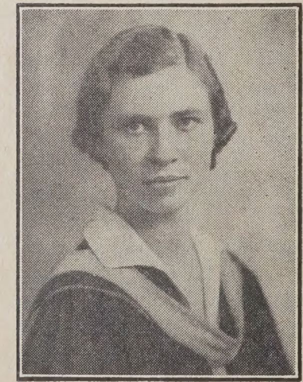
Ernestine swung off down the street and friend Jean turned to make her own way home. ''We're on the spot,'' she thought to herself. ''I guess I had better get that membership committee on the job. What were those books that were recommended for reading?''

She paused to hunt for her key. ''Anyway,'' she said aloud to nobody in particular, ''I'm glad Ernestine is coming to our meetings.''

GIRLS and LEADERS

Mrs. Harold Keefer, *Secretary*

SOME morning we may receive a letter from our Presbyterial Secretary informing us that Miss Webster, our Girls' Work Secretary, is about to visit our group.



Miss Margaret Webster

Immediately our thoughts dart hither and yon, as we wonder what we can do, so that we may extract the utmost in help and inspiration from her visit. We must make our plans well ahead of time and attend to many seemingly unimportant details, if we are going to receive the expected benefit.

On re-reading the letter, we find to our dismay that Miss Webster expects to arrive on Thursday, and our meeting day is Tuesday. Our first impulse is to ask to have the date of her visit changed, but on second thoughts we realize that it is much easier for us to change the day of our meeting. If the time of her visit to us were changed, it might mean that her schedule for the next three weeks would have to be changed, and many other groups would be deprived of a visit.

As we begin to plan our meeting, we ask ourselves whether we could not omit some of our regular programme in order to give our visitor more time with the girls. We should *not* plan all the meeting until we have talked with Miss Webster, who is visiting us for the purpose of bringing us help and new ideas. Let us be careful not to plan all of her time with us; if we did, we might deprive ourselves of some valuable leadership training.

Let us make a point of inviting our Presbyterial Girls' Organizations Secretary to our meeting. It will provide a splendid opportunity for her to become familiar with our group. We shall also invite the members of the Senior Auxiliary, and the superintendent and teachers of the Sunday School. But let us give our Secretary at least one hour with the girls before visitors arrive. We should make a special effort to have all our members present and on time, encouraging them on this special occasion to bring other girls who might become interested in our work. (If there is no girls' group in the church, the minister, the Sunday School Superintendent, and the president of the Senior Auxiliary might meet with Miss Webster. Then she will want to meet the teen-age girls of the church.)

Naturally we want to show our Secretary how much we appreciate her visit and we find ourselves wondering how we shall entertain her. But we must remember that, in order to visit even a small percentage of our groups, our secretaries have to spend long hours on trains and we all know how very tiring that can be. Consequently, instead of planning for every minute of her time with us, it might be kinder to let her rest quietly in her room until the time of the meeting. We can make a very real contribution to her health by allowing her this privilege.

The time of her arrival has come and we set out to meet our guest. Let us do all we can to make her feel at home while she is with us. She is consumed by a desire to help us; let us then do our part by being kind and friendly and trying to get all the good we can from her, and so strengthen the tie that unites us all in this work.

Working — "Beneath Thatched Roofs"

Miss Margaret Kennedy

Miss Kennedy, who arrived in India on 5th October, 1939, is doing evangelistic work in the Jobat district. (On page 407 is a recent letter from Miss Kennedy.)

MISSION BANDS

Mrs. W. N. Ferguson, *Secretary*

KANTAMA

A story of India

KANTAMA was twelve years old and had always been blind. She had never seen the beauties of nature, nor the faces of her parents and kind old grandmother.

One day when the grandmother was at the bazaar she overheard two women talking about a little sick girl. One said, ''I took her to the Mission Hospital and the doctor there is making her well.''

The grandmother made some enquiries, for she had never heard of the hospital, and she soon found it was on the outskirts of the town. She did not wait to hear any more, but hurried home to tell Kantama she had found a place where they could make her see.

When they reached the hospital they had a long wait in the crowded reception-room; then it was Kantama's turn. The lady doctor said, ''Well, little one, what ails thee?''

''She is blind,'' said her grandmother, ''and we have come so that you can make her see.'' The doctor looked grave, but examined the child's eyes. Then she said, ''I can do nothing.''

The grandmother wailed with disappointment, but the doctor comforted her and said, ''Though I cannot make her see, I can write and make arrangements to have her taught to read.'' This seemed unbelievable to the grandmother, and even after the school had an opening for Kantama her parents didn't want her to go. Finally, however, the plans were complete and she began her journey to the school, which was in another village.

At first Kantama was lonely, but there were so many things to learn that she soon forgot her loneliness. She stayed three years in the school. When she came home the villagers came in crowds to learn all this blind girl had been taught. She ran her fingers lightly over the raised letters in her book, and read them the stories of Jesus.

When they visited the doctor at the hospital she said, ''Kantama, would you like to come to the hospital and be a Biblewoman?'' Kantama was delighted and for many years she talked and read to sick folk of Jesus and His love. Everyone marvelled at the ability of this blind girl, but she always said, ''The Jesus people taught me, and now I must teach others.''

—Adapted from a story in *The Story-line to Every Land.*

PROVINCIAL NEWS

ALBERTA

MRS. J. H. WILLIAMSON, 811 12TH AVE. W., CALGARY, PRESS SECRETARY

CALGARY Presbyterial—The September meeting of the Presbyterial Executive opened with prayer for the Church, the Armed Forces, our Leaders, Prisoners of War, Nurses and Doctors, our Missionaries, and for Peace. The devotions were in charge of the C.G.I.T. Miss Barbara Holman spoke in appreciation of the C.G.I.T. camp; Miss Mary Sinclair told what had meant most to her at camp, and Miss Margaret Kennedy gave a detailed account of a day at camp. Miss Margaret McLagan reported on the Stay-at-Home camp that was held in Knox Church in July. It was decided that the President, Mrs. R. L. Freeman, should attend the organization meeting of the Women's Volunteer Services to see if there was anything we could do as an organization to help the war effort.

The Young Women's Missionary Society of Grace Church held their first fall meeting at the home of Mrs. L. Rosling. Instead of the usual supper meeting, they had an informal evening, which was enjoyed by all.

St. Andrew's Church, Calgary, had a Bible Vacation School the last two weeks of September, under the direction of Miss Ada Adams and Miss Hazel Macdonald, with 35 pupils enrolled. The four groups of girls in St. Andrew's have started their fall activities and studies. The Auxiliary members are busy making a large quilt and two baby quilts. They hope to meet their allocation this year.

Edmonton Presbyterial—Mrs. Margaret Paterson, a much beloved ''little old lady'' of West Edmonton, passed away on August 26th at the age of eighty-four. She and her husband, Adam Paterson, who died a year ago, came from Glasgow, Scotland, thirty-four years ago. Mrs. Paterson was connected with a boys' temperance organization from 1912 to 1915. She was always greatly interested in church activities, and for many years had been president of the Auxiliary of Westmount Church, Edmonton. In her earlier years in Edmonton she was prominent in the work of First Church. She wrote many poems in her spare time; one was published in the *Glad Tidings* several years ago. The sincere sympathy of the Presbyterial Society goes out to her two sons and her many friends.

The McQueen Memorial Girls' Guild of Brownvale, under the leadership of Mrs. R. S. Stevens, do choir work and have devotional and missionary study. This group of six girls is busy making scrap books and Bible pictures for Christmas.

Macleod Presbyterial—For some time a camp for girls from the

Lethbridge district had been talked about, but this year it became a reality. The camp was held for ten days at Waterton Lakes, sponsored by the Girls' Work Board. It was well attended by our Presbyterian girls, and there were two Presbyterian leaders, Miss Margaret McLagan of Calgary and Miss Jean Ringland of Lethbridge. Miss Hazel Macdonald was the Director. Lethbridge was also represented by Miss Irene Buchan at Camp Council, the Provincial C.G.I.T. Camp held at Sylvan Lake.

Red Deer Presbyterial met at Red Deer when the Presbytery was meeting, in order to curtail expenses. More than thirty women were present to discuss Women's Missionary Society problems. Camp reports were given by Miss Mary Kirker, Olds, and Miss Ruby Walker. The latter thanked the leaders who assisted her and spoke of the fine feeling at camp and the co-operation of both leaders and girls. The Presbyterian camp site at Sylvan Lake was discussed, and the need for equipment for next year. The members were told of the two girls who went to Camp Council and the Leaders' Camp at the expense of the Presbyterial and Provincial and the benefit they had received. There was a discussion, too, by the Auxiliary leaders regarding interesting meetings and the progress of the departments. Owing to the busy season, very few Auxiliaries were holding meetings until October, but all present felt an urge for greater endeavour and a need for more prayer during these anxious days.

BRITISH COLUMBIA

MRS. W. BARLOW, 149 W. 5TH ST., NORTH VANCOUVER, PRESS SECRETARY

WESTMINSTER Presbyterial—Mount Pleasant Auxiliary had a very successful picnic at Stanley Park in July. At their September meeting Mr. F. McRae, Secretary of ''Best Sellers'', gave a talk on the value of posters inscribed with Gospel messages, as a beneficial influence on the public. The Mission Band leader gave a splendid report on the work done by the Band. Mite-boxes have been placed for free-will offerings for this year's expense fund.

(Written in March, but through a mistake not forwarded till October)—The members of St. Stephen's Auxiliary, North Vancouver, are sadly missing their dear friend and late president, Miss Jean Morrice, who passed away on March 25th, 1943. Because of her devotion in all branches of Church work, especially Missions, our Auxiliaries benefited greatly from her inspiration and willingness to help at all times. Our missionary theme was made very meaningful and much strengthened by her untiring efforts to aid the spread of the Gospel of Christ. At the Memorial meeting Mrs. W. W. McGregor said that she felt sure that the thing Miss Morrice would have wanted most was for each one to bring a new member to the Auxiliary and in that way carry on the work in which she was so faithful. For the past few years Miss Morrice also held the position of Recording Secretary of Westminster Presbyterial.

MANITOBA

MRS. W. S. NAIRN, 523 SOUTH VICKERS ST., FORT WILLIAM, ONT., PRESS SECRETARY

SUPERIOR Presbyterial—A reception for Home Helpers and mothers and babies of the cradle roll was held on the afternoon of September 28th by the Auxiliary of First Church, Port Arthur. The Scripture, read by Mrs. Stanley Sherlock, superintendent of the cradle roll department, was in keeping with the theme, ''The Ideal Christian Home''. Mrs. A. Grant, Home Helpers convener, offered prayer. Mrs. Joseph Fidler's reading, ''Small Sally Green'', showed the need for adults to try to understand the children's point of view. Mrs. E. S. Sherlock gave an address on ''The Christian Home'', indicating that mutual affection, a readiness to sacrifice, and a willingness to bear one another's burdens are essential. Parents, she said, must live their religion to set a Christian example to their children. To the mother, especially, falls the all-important duty of training the children, because she is so constantly with them. The world of to-morrow is in the hands of the parents of to-day, and, if the church of to-morrow is to be a living church, with living men and women to carry on the work, the children of to-day must be trained in their family life to give God the first place.

ONTARIO

MRS. J. R. HILL, 250 COOPER ST., OTTAWA, PRESS SECRETARY

ALGOMA—Korah, St. Paul's, and Westminster Auxiliaries, Sault Ste. Marie, held a splendid rally, Miss Mary McPhail, President of the Grace Stone Auxiliary, presiding. The guest speaker was Miss Frieda Matthews, who was introduced by Mrs. D. M. Hagan, Presbyterial President. She outlined the work of our Women's Missionary Society, pointing out that it has a real part in the great missionary endeavour throughout the world. This movement, with its ever-widening scope and increasing strength, is reaching to the far corners of the earth. Owing to the war, it has not been possible for us to send out new missionaries recently. Referring to the Orphaned Missions, Miss Matthews said that through the International Missionary Council help had been given to 120 Missions, so that their work could be maintained. Mrs. B. D. Graham, the Rev. Louis Fowler and the Rev. W. S. Wadland led in the worship period.

Barrie—Appointed treasurer when the former Women's Home Missionary Society in Penetanguishene was organized, continuing the same office at the time of amalgamation in 1914, and from 1930 the capable treasurer of Barrie Presbyterial, the late Miss Letitia Henrietta McGuire was for forty-five years continuously in charge of missionary finances. She also gave forty years' service as Primary class teacher in the Sunday School. At a recent Presbyterial meeting tribute was paid to her memory.

Brockville—The Morewood Auxiliary has celebrated its 53rd anniversary. The Honorary President, Mrs. Robert Rainey of Chesterville, assisted in the programme, as well as the Home Helpers and the Mission Band.

Chatham—Knox Auxiliary, Wallaceburg, observed its 40th anniversary in September. The three living charter members, Mrs. Samuel Courtis, Mrs. Harry Morgan, and Mrs. J. F. Webber, were honoured. A résumé of the Auxiliary's history from 1903 to 1919 was given by Mrs. Morgan, and from 1920 to 1943 by Mrs. Webber.

The Eleanor McKechnie Young Women's Auxiliary of St. Andrew's Church, Windsor, resumed its fall activities with a ''Pot luck'' supper. Miss Jean McKenzie presided, and the two sides of the group reported splendid achievements—''with a little hard work our allocation is in view.''

Glengarry—When the Presbyterial Executive met in Cornwall in September it was decided, after discussion, to hold a meeting on January 20th, 1944, to receive and pass reports, so that all returns could be made promptly for the printed report; and then hold the annual meeting at the usual time in May.

London—The New St. James Auxiliary, London, was organized in May 1893, under the ministry of the Rev. W. P. Falling, in the old ''Pepper Box'' Church. The Golden Jubilee was fittingly celebrated at the home of Mrs. E. W. Smith. Devotions were led by Mrs. D. McEachern. A most interesting account of the past half century was given by Mrs. S. W. Milliken. The first president was Mrs. G. Melbourne. Mrs. Ross Grace holds that position at present.

Ottawa—Following a suggestion of the Provincial Board, the Presbyterial Executive members brought to the September meeting books from their missionary shelves, and these were distributed, or exchanged, to the end that up-to-date and authentic information may be given to Auxiliaries. The Bright Star Mission Band (Protestant Children's Village) is one of the most interesting in the Presbyterial. About 40 children, from 6 to 12 years of age, are fascinated by the colourful story-o-grams shown by the leader, Mrs. A. W. Grant, and Miss Mary Minnot, and they listen most attentively to the stories told so graphically and so simply. The superintendent says she never saw a more interested group. Belonging as many of these children do to non-church-going families, one cannot measure the influence of this Band.

Members of C.G.I.T. groups attended Girls' Camps during the summer—Edgewood (Junior), sponsored by the Ottawa Girls' Work Board, Beau Rivage, and Camp Council, where Nancy Welton of the Knox group was on the Executive. That finances may be kept before the members, Knox Auxiliary, Ottawa, has at every meeting a poster on which is a thermometer with the degrees marked for every fifty dollars and a red ''quicksilver'' to indicate progress. Attractive in appearance, with the text ''Freely ye have received, freely give'' neatly printed, it is not merely decorative but very revealing. The idea meets with unanimous approval. Mrs. J. M. Jackson is President.

Saugeen—Fresh courage and zeal came to Knox Auxiliary, Conn, when Mrs. V. A. Smith, Provincial President, spoke to the members, giving an intimate and informative address. Arthur Auxiliary had a ''Life Membership'' meeting. This proved most enlightening and there was a fine discussion. Mrs. John Edmonson was specially honoured.

Stratford—When Cromarty Auxiliary celebrated its 40th anniversary in July four charter members were present and took part in the programme. Mrs. James Scott, the first president, welcomed the visitors; Miss M. Currie, the first vice-president, gave the report of four decades of missionary endeavour; Mrs. A. Robertson read the Scripture lesson; and Mrs. S. A. Miller, the first secretary, offered the closing prayer. Mrs. Scott, now an Honorary President of the Presbyterial, has the remarkable record of attending every meeting for thirty-seven years, missing only three meetings, owing to serious illness, during the 40 years of the Society! The Provincial joins in congratulations to Mrs. Scott and to Cromarty Auxiliary.

QUEBEC

MISS MARY GREIG, 2168 PARIS ST., MONTREAL, PRESS SECRETARY

MONTREAL Presbyterial—Christ's statement, ''The field is the world'', was an astounding one, declared Rev. H. Rodney in his address at the Fall Conference of the Young Women's Auxiliaries, held in Stanley Church, Montreal, on September 29th. Because the early Christians believed this statement, the Gospel of Christ was spread to many parts of the world. We must now reaffirm our belief in it and advance the missionary enterprise. Mrs. R. A. Kerr, who brought greetings from the Presbyterial Executive, pointed out that we share the responsibility for making Canada a truly Christian country. Miss Jean Ferguson, President of the Fellowship, presided.

The South Shore Auxiliaries held several exchange meetings during the summer months. Athelstan, Georgetown, Riverfield and Ormstown had joint meetings. At each meeting there was a guest speaker, and the Vice-president of the South Shore usually attended. After the business and programme a social time was spent, with refreshments served by a committee. Although this summer has been an unusually busy one for the country people, our Auxiliaries kept up their work, interest and attendance.

Melville Young Women's Auxiliary, Westmount, held their first meeting of the season on September 27th. It was an open meeting and members of Kensington Auxiliary, Campbell Memorial Auxiliary, and the Senior Auxiliary of Melville Church were present. The speaker for the evening was Mrs. R. A. Kerr, President of the Montreal Presbyterial, who based her message on Psalm 81: 13 and 14: ''Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries.'' Let us, she said, as members of a Missionary Society, be faithful in word and in deed, not neglecting our duties as Christians.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

MOOSE JAW Presbyterial—A very impressive memorial service was held in Knox Church, Moose Jaw, on Sunday, July 18th, for a loved and faithful member of the Presbyterian Church and one of the early pioneers, the late Mrs. George Ross, who passed away on September 24th, 1942, at the age of eighty-one. The Rev. R. A. Davidson based his sermon on St. Matthew 16: 18, ''Upon this rock I will build my church.'' In referring to Mrs. Ross, Mr. Davidson said that in her beautiful Christian life she had built her faith on that rock.

Favourite hymns of Mrs. Ross were sung during the service, ''The Lord is my Shepherd'', ''My Faith Looks up to Thee''; and ''Breathe on me, breath of God''. After singing a portion of the hymn ''For all the saints who from their labours rest'', on behalf of the Auxiliary of Knox Church, Mrs. D. M. Craig, President, and Mrs. MacKinlay presented an In Memoriam certificate to the Rev. R. A. Davidson. Following the dedication service, Mr. R. Herrod, representing the session, placed the memorial on the church wall. Many relatives and close friends were present at the service.

Regina Presbyterial—At the June meeting of the Mission Band of the Walter Martin Memorial Mission, Regina, twenty-five children and several parents and friends were present. The meeting was conducted by the Band President; the Scripture lesson was given as a dramatized reading of a Psalm by all the children. Prizes were given for attendance, some for perfect attendance for two years. The handwork on display consisted of quilt blocks, and embroidered blocks to be made into a quilt for a child's crib, and coloured motto cards, to be made into scrap-books for children in hospitals. Mrs. Norman D. Kennedy, the new Presbyterial Mission Band Secretary, Mrs. J. B. Shaw, and Mrs. J. A. Sinclair spoke to the children.

The C.G.I.T. groups of the Walter Martin Memorial Mission and Northside Church, Regina, held the affiliation service on June 18th and June 24th respectively. Mrs. Nygaard, Presbyterial Girls' Organizations Secretary, attended both meetings and spoke on the Women's Missionary Society's work in Canada. The candle-lighting ceremony, with the unlighted candle representing the work awaiting the group, was very effective. Several mothers and other friends were present, as well as representatives of the Auxiliaries. The study for the year has been on the missionary work done in Canada, and maps showing the location of the work and workers were made by two of the groups.

Prince Albert Presbyterial—A new Auxiliary was formed at Crescent Hill early in September through the work of the student deaconess, Miss Orra Hunt, with Mrs. Robert Weatherby as president. Under the leadership of Miss Pearl McNabb a new Mission Band is having good success at Weirdale.

Treasurer's Statement

September 30th, 1943

RECEIPTS:

Inter-Varsity Christian Fellowship, Rent of Cecilia Jeffrey Camp, Shoal Lake	$ 100.00
Kintail Camp, "Miss Pelton's Expenses"	4.00
Life Membership pins	36.64
Income Tax received from workers	778.28
Pension rates received from workers	453.83
PROVINCIAL GIVINGS:	
British Columbia, Supplies	176.05
Quebec	1,300.00
Quebec, Supplies	300.00
Ontario	4,600.00
Ontario, Supplies	447.59
	$8,196.39

DISBURSEMENTS:

Hospitals:	
Canora	$ 205.00
Rocky Mountain House	270.00
Weirdale	257.49
Chinese in Canada	875.08
Indian Schools:	
Birtle	304.16
Birtle, Government Grant	503.15
Cecilia Jeffrey	369.16
Cecilia Jeffrey, Government Grant	1,393.94
Mistawasis	45.00
Saskatoon Residence	75.00
Supplies	87.35
Supplies, Provincial	622.84
India:	
Bhil Field	5,180.90
Jhansi Field	3,641.75
British Guiana	895.00
China	550.00
Overseas	650.00
Publications	601.65
Deaconesses	2,103.37
Organization	905.33
Miss E. Vincent, Salary	100.00
French Work	80.83
Christian Literature	165.00
Lantern Slides	3.10
War Services	33.33
Orphaned Missions	1,000.00
Canadian School of Missions	100.00
Pensions	463.05
Income Tax	807.98
Winnipeg Camp Committee, Rent of Cecilia Jeffrey Camp, Shoal Lake	100.00
Exchange	8.28
Administration	509.44
	$22,907.18

RESERVE FUNDS:

RECEIPTS:

Special Fund—	
Payment on Prince Albert Residence	$ 33.25
Legacy Fund—	
Payment on Windermere House	25.00
Estate of Mary Broadbent, through Duart Auxiliary	300.00
Estate of Margaret Smith, through St. Andrew's Auxiliary, Hagersville	200.00
Pension Fund—	
Annuity Rates received from workers	503.05
	$1,061.30

DISBURSEMENTS:

Special Fund—	
Grimsby Camp	$ 45.00
Legacy Fund—	
Orphaned Missions	50.00
Equipment for Rocky Mountain House Hospital	96.40
Pension Fund—	
Annuity rates paid to Government	947.43
	$1,138.83

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

All Folk are His

Sea folk are His; He knew the lash
Of whirling sea;
He knew the drag of empty nets
On Galilee.

Hill folk are His; He knew the bells
Of sheep at night;
He knew the peace that souls may find
On starlit height.

Town folk are His; He knew the need
Of poor and proud;
He found that man might walk alone
Within a crowd.

All folk are His; He knows the way,
Each rut and stone;
He moves beside us so that none
Need climb alone.

—L. Savage in the *Australian Church Standard.*

New Organizations

Ontario

Peterborough Presbyterial—Mission Band, reorganized, Centreville. (Leader, Mrs. Willis Hall, R. R. 1, Millbrook.)

Sarnia Presbyterial—Mission Band, reorganized, St. Andrew's Church, Sarnia. (Leader, Miss M. Black.)

Toronto Presbyterial—Canadian Girls in Training, Fairbank Church, Toronto.

Saskatchewan

Prince Albert Presbyterial—Auxiliary, Crescent Hill. (President, Mrs. Robert Weatherby; Treas., Mrs. A. Sinclair; Sec., Mrs. Earl Weatherby.)

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.
British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.
Manitoba.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Mrs. John Booth, 3 Nealon Ave., Toronto.
Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.
Saskatchewan.—Mrs. C. P. Young, 916 Spadina Cres., Saskatoon.

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BANDY LOO—A Story of a Chinese Boy for children. By C. E. Roberts	.50
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